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Moody Institute Monthly

DECEMBER, 1929

EDITORIAL NOTES

TO THE MAGNIFICAT

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By Sarah Elizabeth Sprouse, Greenview, Ill.

Without thee most of us could not In worded praises sing When each of us has known in grace, An overshadowing. For when a heart submissive turns To God His will to do, The Holy Spirit broodeth there And Christ is born anew.

Without thee most of us were mute As tropic, songless birds, When all of us were songs indeed, But songs without the words, Till thou didst come and speak to us In sacred ecstacies, Releasing from their prison cells Our pent-up melodies.

In thee the Virgin Mother comes To us from Nazareth As once she went across the hills To Saint Elizabeth, And from her eager, crimson lips Thy rushing words upstart From those of Hannah she had kept And pondered in her heart.

Across the years thou ringest still In joyous, stately phrase Of blended rhapsodies which free Our holden lips in praise. Song of the earth-born Son of God, We worship Him in thee, Our birthsong of the soul, thou hymn Of His nativity.

We are grateful to our contributors who have made this issue so strong a witness to the almighty wisdom, power

and grace of our Lord Jesus Christ. Thank God for such witnesses, and Christmas Contributors for the freedom of these pages through which they can be heard literally to the ends of the

earth. For months to come, we shall be learning from missionaries in far away places of the strength and joy and comfort the words of our contributors have brought to them. Both clergy and laity are among the writers and they are equally clear and convincing in what they say.

It is a special happiness that the issue which witnesses to the first advent of Christ is able also to couple that testimony with another to the second advent. Disappointment may be felt by some that the excellent sermon of Rev. Mr. Johnson, of Galveston, "Why Look for the Lord's Coming?" has been so

abridged, but the limitations of space required it. The outline of its impressive argument has been preserved, however, and many or our readers are well able to fill in details, examples and illustrations on their own account.

In our own editorial, "Contemporaneous Testimony to Jesus Christ," we had in mind our younger readers of high school and college age, who are calling for such evidence to use in debate with associates who unlike themselves perhaps, have not been brought up in Christian homes.

The Federal Council of the Churches of Christ in America furnished the editorial, "Keeping Christ in Christmas," which follows this and with which of course, we heartily agree.

If one were to form his judgment on the basis of the Christmas cards that have been current in recent years, he might easily conclude that Christmas no longer has

Keeping Christ in anything to do with Christ. Christmas Yule logs, holly, mistletoe, snowy landscapes, stage-

coaches, taverns, banal verses-these and many other trivialities, to say nothing of flippant jokes about drinking parties and prohibition-we have all seen overloading the shelves of stores and shops. Conspicuous only by their rarity have been the greeting cards that call to mind Him whose natal day Christmas is meant to celebrate, or that suggest anything of His inexhaustible meaning for human life, here and hereafter.

When a representative of the Federal Council of Churches interviewed officials of the Greeting Card Association on this subject, he was informed by them that the manufacturers "give the public what it wants." They added that during the present season not a few numbers will be offered which bear a distinctively religious message or are in some way related to the deeper meaning of Christmas. "We shall be interested to observe," the spokesman for the manufacturers said, "whether there really is any considerable body of people who will call for this kind of card; we are willing to be shown.'

Probably almost everyone who reads these lines will be purchasing Christmas Why not cards in the next few days. make a special point of asking your dealer for cards that carry the true significance of Christmas time? If Christian people in all parts of the country would insist on this, we might reasonably expect to see next year a great improvement in the quality of cards offered for our patronage.

+ + +

Readers of Daniel will recall Nebuchadnezzar's dream of the colossal image of a man which the prophet interpreted

to symbolize Gentile domin-"United ion in the earth to the end of States of this age. They will recall also the vision of the four Europe" beasts seen by Daniel him-

self symbolizing the same thing. The first beast was like a lion and had eagle's wings; the second, like a bear with three ribs in its mouth; the third, like a leopard with four wings of a fowl and also four heads, and the fourth, "dreadful and terrible," with ten horns and one little horn "before whom there were three of the first horns plucked up by the roots."

Artists have drawn pictures of the image of the man and the beasts, especially the last-named beast, which have been used illustratively in books and by teachers of prophecy. Their repulsive appearance has caused much unfavorable comment and sometimes by the ungodly, gross ridicule. Personally, we have never used the pictures, and would not now mention them except to call attention to a current cartoon related to them which appears on another page.

The feet and toes of Nebuchadnezzar's image and the dreadful and terrible beast of Daniel's vision with its ten horns, point to the federation of the Roman Empire under the Antichrist at the end of this age. And the cartoon from the October Review of Reviews points practically to the same thing. That is to say, it is the artist's conception of M. Briand's proposed "United States of Eu-

We ask our readers to examine the cartoon, the cut of which was loaned us by the courtesy of our contemporary. Is it not suggestive that the human artist portrayed the character of the nations just as did the divine artist, that is, by a nondescript beast? Twenty-five centuries have not changed the character of the nations, themselves being the judges.

And by the way, which is the more repulsive, Daniel's beast or that of this Florentine? Look at that body of a steer and a rooster, its head and tail, its ears and horns, its feet and claws, and its rider! It is passing strange how history continually fulfills prophecy, and how little heed is given to it by a world and a worldly church rushing headlong to fearful judgment!

of commendations, oral and written, of our editorial in October entitled, "Con-

troversy, Compromise or Consent—Which?" Of Controversy course, we cannot publish and all the letters, but on an-Charity other page we have re-

produced one from a Christian matron in British Columbia. It was a Nebraska woman who wrote us the letter that occasioned the editorial, and we thought it a kind of fitness to publish a rejoinder from another member of her sex.

There are timid souls who are afraid of controversy on questions of the faith, but their timidity is sometimes cowardice. Controversy has always had, and always must have, a large and an important place in the defense of the truth, but much depends on the spirit in which it is conducted.

Paul was a great controversialist, and few uninspired men would go as far as he when he said to the Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed" (1:9). But it was the same Paul who also said, "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling symbol" (1 Cor. 13:1).

It might seem at first as if these two things were contrary the one to the other, but evidently they are not. And we think that out of our own experience we can say that Christian controversy and Christian charity need not be divorced.

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A denominational contemporary asks whether "the church should not simplify its creeds rather than require the defense of a line in which some posi-Forward, tions have been made untenable by the advance of March!

human knowledge." This question is continually coming up in one way or another, and its speciousness is likely to deceive some and to weaken the foundations of their faith. Therefore, we wish to say that there has been no advance of human knowledge, no established fact of science or conclusion of philosophy that in any degree makes the true Christian position The contemporary above untenable. quoted is simply confounding unverified and unverifiable speculative opinions with real knowledge. We might expect that from an adversary of Christianity, but from a professed friend, how disheartening it is!

A university professor lecturing New England last summer said that Christianity was facing the hardest test in its history because it refused to make adjustments to the new era of civilization. Nevertheless, let us not fear. At a great crisis in the World War, General Foch reported that both his right and left flanks were being driven back by the enemy. "Therefore," said he, "we are advancing in the center."

It may be quite true that the era of applied science and industry has been created without any consciousness of the

We have received an unusual number gospel that we preach, but there is a sense in which that need not trouble us, and certainly it ought not to divert us. Our orders are plain, let us carry them

Our November issue was already on the press on October 21 when our nation, and a good part of the rest of the world, were celebrating the fiftieth

Thomas anniversary of the invention of the incandescent electric lamp. But late though we are, Edison we join the great body of our fellowmen in thus publicly honoring the inventor of that lamp, a genius of the first order surely, and "one whose gifts to humanity are as numerous as they are significant and valuable." We would go further, and give the first and the highest honor to the Creator who endued him with that genius and the "God who hath given such power unto men.'

Mr. Edison is a man not only of great genius but of great modesty in speaking of achievements which have transformed and molded the civilization of our generation. In his indefatigable industry also, and in many other respects, he is one of the finest models for the youth of our time, and of all time, to copy. But alas! that he should not know the God who made and who redeemed him, and that he should lack that hope of everlasting life, which he might well envy in the obscurest mortal he passes in the

We presume the great man would not thank us for our prayers, and we might be the object of his witty sarcasm for the suggestion. Nevertheless, we bring him to Jesus, and we feel like saying on his behalf something like that which the elders of the Jews said on behalf of the centurion, "He loveth our nation and he hath built us a synagogue" (Luke 5:1-

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A reader asks us for an opinion on the subject of speculation in stock by Christian people, and the title of our editorial

foreshadows that opinion. The speculation that has Stock Gambling stirred the financial centers of this country recently, looks to us for the most part, like gambling, nothing more or less. And Christians should not gamble.

There were Christians who made and Christians who lost money in that gamble, but they were not very thoughtful Christians, in our judgment. They were not Bible-taught and they were not Spirit-led. He leads "beside the still waters," and the stock exchanges are certainly not such. "No man that warreth, (no soldier in service) entangleth himself in the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). Christians speculating in stocks are entangled in the affairs of this life. They may be soldiers of Jesus Christ, but not soldiers in service.

All this is not to say that Christians should not invest their money if they have any to invest. To provide for old age, or for a "rainy day," is not inconsistent with faith or trust in God. Indeed, such wisdom and foresight may be honoring God. But there is a right way to do it and a wrong way, and we think speculating in stocks is a wrong way.

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Let the Christian reader who disagrees with us in this, read 1 Timothy 6:6-19, and judge for himself.

* * *

Speaking of stock gambling above, brings to mind a remark of John Dewey, of whom a secular contemporary speaks as "the greatest of United

Commerce at the End of the Age

States philosophers." It then quotes him as saying that "Business (capital B) is the dominant characteristic of our age.'

The philosopher is right, but he does not need to be a philosopher to say that. All he needs is just to be alive and to have his eyes and ears open. Which in turn reminds us that the apostle John told us the same thing nearly two thousand years ago.

The apostle, in Revelation 18, is speaking of the destruction of restored Babylon at the end of this age. The hand of man, uncommissioned from above, will sooner or later, reconstruct the fabric of that great city and make her the center of the God-defying nations of the earth, Business or commerce will be the governing principle that shall bring it about. The prophets of both the Old and New Testaments declare it. And John says that the chief mourners at her funeral will be the merchants and shipmasters of the earth "for no man buyeth their merchandise any more."

An excellent treatment of this subject will be found in The Apocalypse of Jesus Christ (pp. 226-242), by W. W. Mead, which can be consulted in the public libraries no doubt, or obtained from the author, 195 Broadway, New York. Also if any of our readers have a smaller book by our editor-in-chief, entitled, Great Epochs of Sacred History (Revell), let them re-examine the closing chapter on "The Last World-Monarchy."

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The Moody Institute reports that unusual interest is being shown in the coming Founder's Week Conference next February. For the last

two months inquiries have

Founder's Week

been received from many Conference quarters asking the exact date of the conference in order to make reservations. The date is the first week in February. Probably the conference will begin on Monday, the third, and close on Thursday, the sixth. A strong program and a great spiritual blessing are expected, and those desiring reservations cannot make their requests too early.

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The editorial with this title which appeared in our October issue has been called for in leaflet form. It is now "Controversy, ready, and may be obtained without cost by Compromise addressing the Publicaor Consent-Which?" tion Manager.

Moody Bible Institute Monthly

The stream of new books which is constantly flowing from the publication houses into our office is so large that it is impossible to find time and space each month for all the Book Reviews reviews. For this reason the December issue has been set aside as a book number and its pages will contain the reviews of many of the books it has been impossible to insert earlier. From time to time appreciative words from our readers have come to us regarding the value of these reviews, and we feel that the approach of the holiday season is an appropriate time to respect their wishes and enlarge the space that is generally given for this

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abled us to send the Moody Bible In- more and more the blessings received in

STITUTE MONTHLY to a large number of missionaries on Missionary the foreign fields. We voice Donations the missionaries in thanking those who have made this ministry

possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

* * *

Each year our readers are appreciating

giving a Moody Monthly yearly sub-

Christmas Gift

scription to their friends as a Christmas remembrance. We have re-Subscriptions ceived many letters regarding the Christmas

card sent to notify the recipient of the gift. This year we are expecting a large number of orders because of the special free offer mentioned on page 185, and should appreciate it if you would send us your order early so that it may be cared for before the proverbial Christmas "rush." We will send a Christmas card to each of your friends, announcing your gift. A subscription to the MONTHLY is a most acceptable gift, and a constant reminder throughout the year of your thoughtfulness.







Contemporaneous Testimony to Jesus Christ

Editorial

THE question is sometimes asked why no mention is made of the life and death of Jesus Christ by contemporaneous historians? That is to say, why do not the annals of Greece, and Rome, and Palestine, outside of the Gospels, make mention of Him and His work? It is assumed that the absence of such mention is an argument against the genuineness of the Gospel

As a matter of fact, however, such mention is made, but before indicating just what and where it is, it is pertinent to say that events in Palestine in Christ's day have an importance in the sequence which they did not possess in the eyes of contemporaries. Palestine was a small Roman province and a very troublesome one. The Jews were regarded as a fanatical people, and Jesus as only one of many agitators who had arisen among them. He was a teacher indeed, but the world had many teachers, wandering philosophers who addressed little groups of curious auditors, as the reader of the Acts and the Epistles of the New Testament is aware.

Then, as was recently pointed out in the Chicago Evening Post, the Christian movement itself was largely proletarian at first, and historians are not so concerned with movements of that kind as they are with the doings of kings and military leaders. It is only when such movements threaten the civil order that they are made matter for general comment, and this we know did not become true of Christianity until the second cen-

Age of Christianity, quoted by the secular journal referred to, points out that the Wesleyan movement in England in the eighteenth century is a case in point. Contemporary historians do not mention John Wesley's name, and the significance of his work was not apparent until much later. A further example of the same silence is found in the case of Socrates, who although the most conspicuous of Greek philosophers, is not mentioned by Thucydides, the great historian of the Peloponesian war. He gives the events of that war in detail for nearly eighteen years, and also intimate accounts of what was done in Athens at the time that Socrates was its best known teacher, but he does not refer to Socrates at all. As George Williamson Smith says in his short Apology for the Christian Religion, "We know Socrates only from the literature relating to him, and it is in the same way that we know Jesus from the New Testament."

Nevertheless, both Jewish and heathen writers of the first and second centuries do corroborate the Gospels so far as it comes within their purpose to speak of them. Examples of this are found in Josephus, the Jewish historian (A. D. 37-93); Tacitus, the Roman historian (A. D. 100); Pliny, the Roman governor of Bithynia (A. D. 103); Suetonius, a writer of biographical sketches (A. D. 117); and Juvenal, a writer of satires (A. D.

Moreover, to the above list might be added the name of the later historian of Rome, Edward Gibbon (1737-94). He was an unbeliever and very unfair in his records enough to establish the confidence with which the Gospels were re-ceived at the date of their publication and to support the claim that the historical existence of the Gospels is a proof of their truth. Amplification of this may be found in The Evidences of Christianity, by Bishop McIlvaine.

To refer more particularly to Josephus. There is a passage in his Jewish Antiquities referring to Jesus as "a doer of marvelous works," and also to His crucifixion and resurrection which hitherto has not been considered genuine. Professor Harnack, of Berlin, was one of the distinguished modern scholars who doubted it, but he reversed his judgment before his decease, and in an article in a German review, declared the passage to be most probably genuine, and hence an authentic outside testimony to the truth of the Gospels. Moreover, Harnack's testimony has recently been confirmed by Dr. Joseph Klausner, an eminent Jewish scholar, in his book, Jesus of Nazareth.

This same Jewish scholar, Klausner, also admits that there is non-believing testimony to Jesus in the Talmud as early as the second century, and this of course from writers of the Judaic faith whom Jesus challenged and whose authorities were responsible for His crucifixion.

Indeed, as our secular contemporary again says, "The extraordinary feature is not that contemporary historians were unaware of Jesus, but that within a century His followers had so multiplied that the pagan writers could no longer ignore Prof. E. F. Scott, author of The First treatment of Christianity, but still he the historic existence of their Master."

Jesus--the Creator

By Edward L. Pease, West Peabody, Mass.

HERE is no more interesting and important manifestation of the personality of Jesus in the Old Testament than in His connection with the creation.

In the current discussions of evolution reference is made to His endorsement of

the Genesis narrative, found in Matthew 19:5, relating to the sacredness of the union of husband and wife. Seldom, if ever, is the fact noticed that He there quoted words He Himself spoke when Eve was created (cf. 2:24 with Gen. Matt. 19:5, "And said")

A brief study of the creative acts furnishes one of the most satisfying proofs that "the Bible is its own best interpreter" in explaining seeming inconsistencies.

In Genesis 1:1 we read, "In the beginning God created the heaven and the earth."

But Paul, ferring to Jesus, says, "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:15, 16).

Mark the seeming inconsistency.

But the explanation is found, in part, in Ephesians 3:9, which says that God created all things by Jesus Christ. This statement is found again in Hebrew 1:1, 2: "God...hath...spoken unto us by his Son...by whom also he made the worlds." The plans were made in heaven, before the "world was," and the Father gave to the son the authority to perform the creative acts. Jesus said, "All power is given to me in heaven and in earth" (Matt. 28:18).

Turning to the Old Testament story we find one of the finest of proofs. This is

seen in a comparison of the meanings of the original words in Hebrew.

Genesis 1:1 to 2:3, Elohim, translated "God."

Genesis 2:4 to Malachi, Yahweh, translated "Lord God," A. V. and "Jehovah," R. V.

In John 1:18 we read, "No man hath seen God at any time."

But in Exodus 33:11 we find that the "Lord spake unto Moses face to face, as a man speaketh unto his friend."

God, *Elohim*, was never seen by mortal eye, but Jesus, *Yahweh*, talked with and

was seen by Adam, Noah, Abraham, Moses and other Old Testament characters in a spiritual body as He was seen by His disciples after His resurrection. that

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No wonder that Jesus could say that "Moses spake of me," for it was Jesus who talked with him; or that He could quote the prophets with authority, for it was Jesus Himself who gave them the words to utter, and the Holy Spirit who "moved them to write."

If the originators of the documentary theory had been as earnest in their study of the New Testament as their support of the theory, it would never have been advanced. Their claim was founded on the use of the two differing words for God, thus suggesting the idea of two different stories of the creation and the following history. No attention was given to the cumulative evidence in both the Old Testament and New Testament as to the true reason for

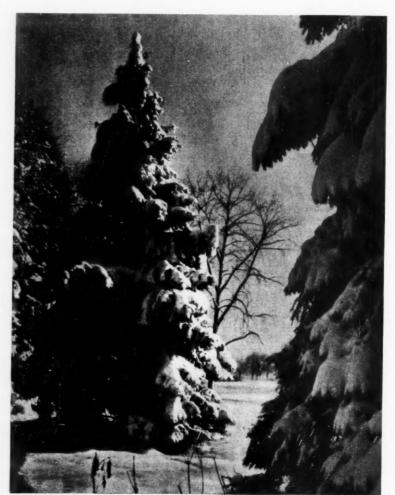


Photo by Wm. C. Kuenzo

Twilight

The creative power of God is acknowledged in the use of the Hebrew word *Elohim*, and the creative acts in the use of the word *Yahvvch*, the same person of the Trinity as the Jesus of the New Testament.

The many incidents in the Old Testament records in which the Lord God is represented as appearing in person, and the "Thus saith the Lord" of prophecy not only are additional proofs of the statement, but also explain another apparent inconsistency.

using the two words.

Blest the man who holds the Christ Deep in his heart; and then goes out To give the Spirit's overflow

To those who live in sin and doubt:
And so lives Him, that those who hear
Can see the Christ that dwells within,
And through that evidence of grace
Cry out for cleansing from their sin.

-Ruth D. Pemble.

Moody Bible Institute Monthly

Christ, the Wisdom of God

By W. J. Ervine, Bromley, Kent, England

ISDOM in Holy Scripture is averred to be of two sorts and to have two origins. James, in his epistle, describes the wisdom that "descendeth not from above, but is earthly, sensual, devilish"; and "the wisdom that is from above (which) is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

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The difference between these is measured only by contrasting heaven and hell, God and Satan. Since the Fall, these forms of wisdom have operated side by side, influencing human conduct toward God and men. It may be well, first of all, to seek a true understanding of

What Wisdom is and What It is Not

It is not knowledge, although it is closely related to it. Knowledge is perception of and acquaintance with the facts of the universe, material, and spiritual. God only has that knowledge to perfection. "The Lord is a God of knowledge, and by him actions are weighed" (1 Sam. 2:3). "Known unto God are all his works from the beginning of the world" (Acts 15:18).

Human knowledge attains at its highest only an infinitismal portion of what is to be known, and that little has frequently "puffed up" those students who have gained the highest awards.

Nor is wisdom the equivalent of understanding. Here, again, only Deity has attributed to Him perfect understanding. "Great is our Lord; . . . his understanding is infinite" (Ps. 147:5).

No part of man's complex being has suffered so dire an overthrow by sin as his understanding. Its dullness in handling material things is attested by the centuries, yea, millenniums of failure to arrive at sound conclusions in astronomy, in geology and in physics generally. But in relation to God and spiritual things, it is so utterly paralyzed that a divine survey of man's universal state brought the pronouncement: "There is none that understandeth" (Rom. 3:11).

So desperate is man's case, that it is written that the "Son of God is come, and hath given us an understanding, that we may know him that is true" (1 John 5:20). But assuming for a moment that both knowledge and understanding were nearer perfection than they are, wisdom remains a quality that far excels either. "Wisdom is that prudence and discretion which enables men to perceive what is fit to be done according to the circumstances of time, place, persons, manners and end of doing."

Folly is the Antithesis of Wisdom

Knowledge and understanding might place the best materials in the hands of a man devoid of discretion and prudence, with the result that conservation and construction give place to dissipation and waste. Many a young man, equipped with

the best education and furnished with abundance of wealth, has, despite it all, gone through folly into a dishonored grave. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness" (Eccles. 2: 13).

Where, then, shall wisdom be found? "Whence then cometh wisdom?" These questions, asked by Job in the early morning of human history, have been answered with unmistakable clearness in Holy Scripture, and demonstrated both in the old and new creations.

To Christ is attributed every creative act. "All things were made by him; and without him was not anything made that was made" (John 1: 3). "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1: 16). "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion" (Jer. 10: 12).

Armies of investigators have always been engaged in the study of the material creation and knowledge has accumulated as the centuries roll by. Babylonian astronomers with naked eyes found enough in the starry heavens to astound both themselves and the men of their day; but how much more have the powerful telescopes of our own time revealed! Language which suffices to describe conditions on our own planet, such as weights, measurements, time and place, utterly fail to meet the descriptive necessities of the astronomer. New methods of calculation, and new phraseology had to be introduced. "Stupendous and incalculable" are weak words to convey the astonishment of reverent observers. The greatness of the heavenly bodies suggest power, but the perfectly regulated relationships to each other in their flight through space display wisdom. Our calendars which announce the time of high tides and the moment of eclipses are but the amen of earth to the divine claim that "in wisdom hath he made them

But if the heavens declare His glory in greatness and majesty, the earthly creation displays no less His wisdom. The microscope reveals things as worthy of admiration as those brought into view by the telescope. An occasional glimpse is all that is afforded to us who are of the ordinary walks of life, but that glimpse compels the admission that the Creator is perfect in wisdom and knowledge.

Christ is in Creation the Wisdom of God

It is a striking fact that the first mention of wisdom in the sacred writings is connected with the design and construction of the Tabernacle in the wilderness. That building was to be after a pattern showed to Moses in the mount. It was a shadow of heavenly things with which the natural man was unacquainted; hence the need for the wisdom imparted by the Spirit of God for its accurate construction. Bezaleel, the son of Uri, was chosen of God to be filled with the Spirit of God in wisdom and understanding and in knowledge (Exod. 31: 1-6). Only thus equipped was he able to follow the plans of the divine Architect, and give expression to them in details as exquisite as they were intricate.

The Tabernacle, like the Temple of later days, was designed to display in type man's need as a sinner and God's provision by means of redemption. No worshiper ever approached the Holy Place without the fullest recognition and confession of his sinnership. Blood-shedding was essential both for the remission of sins and the establishment of worship. It is therefore not without significance that wisdom is primarily associated with that system of worship that demands the confession of sins and expiation by blood. "The fear of the Lord is the beginning of wisdom."

Was this the wisdom sought after by the Greeks? Their love of wisdom involved inquiry into the basis and origin of things; their investigations were pushed beyond the limits of revelation (of which they may have had little understanding, if, indeed, they knew of its existence) with the result that the knowledge of God and His sacrificial requirement was lost. Wisdom, to them, was a result of human reflection and a guide in all the affairs of life.

Hebrew Wisdom before Christ

Hebrew wisdom, prior to the fifth century before Christ, concerned itself with the maintenance of the worship of Jehovah and of social morality; not with evolving systems of philosophy which could only be largely speculative. The external law as given by God to Israel was held to be sufficient guide for life, and all reliance on human wisdom was regarded as disloyalty to the divine Lawgiver.

However narrow this attitude toward life may have seemed to Greek thinkers, it is food for reflection that under it Israel prospered, and their dispersion and destruction syncronized with their acceptance of the wider views. Greek research did not go back far enough into origins. Their earliest philosophers occupied themselves with the underlying substance of the world around them (cosmogony). Socrates and Plato made their start in the consideration of man's moral and intellectual activity. They were like scholars that entered a class too late to hear and learn the elements of subjects in which no progress could be made without the fundamental information.

The Christian has the advantage of divine revelations concerning origins, far anterior to the Greek starting point. Human wisdom suffers two handicaps, want of foundation to build upon, and warped

judgment in relating what facts it has to their true end. The proof of this lies in their diversity of conclusions, or the confessed inability to come to any at all. A capital city their seat of learning, 'wholly given to idolatry," one altar alone proclaimed all the truth—"To the Unknown God." Their wisdom led them to a blind alley, to a cul-de-sac of agnosti-

Christ the Solution of Every Difficulty

How gladly we turn from following those fruitless mental efforts to what fills the whole being with satisfaction and gladness! "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God"

(1 Cor. 1: 24). In Christ we have the solution of every difficulty-the answer to every demand, whether of God or man.

Christ crucified is God's remedy for man's sin. He was the Lamb slain from the foundation of the world. Wisdom ever takes knowledge of what is or was and makes provision for it. Our sins were acknowledged and borne by Him, and we are satisfied. God is satisfied wholly and fully, and fellowship is established between God and man. "O the depth of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out."

Faith has found an anchorage in the revelation of God through His Word, and the heart has found an object for worship. Faith's discoveries are reasonable. They outrage nothing. They are

in line with the purest and noblest, the treasures of wisdom and knowledge. highest human hope, and are vouched for as the provision of a God all wise. Now let us put our faith to the test, come out and look upon the starry heavens, and as we gaze on those worlds that hang in infinite space, put the question: Did our glorious, crucified Lord Jesus make all? And does He now control them?

It is reasonable to anticipate a challenge over the claim that our Lord Jesus was the Creator of the material universe. It is easier, say some, to accept Him as head of a spiritual system, but the answer lies in the fact that His assumption of human form from "being in the form of God" was an act of grace, the first of a series that was in pursuance of a purpose formed from before the "founding of a The material creation was but world." the necessary stage upon which a still greater manifestation of power and glory was destined to be displayed. The world was made for the Cross. If the scaffolding is but a means to an end, and is vast and wonderful beyond human comprehen-

sion, what glories will emanate from the completed structure. Through it, in the ages to come, He will show "the exceeding riches of his grace in his kindness to-

ward us in Christ Jesus."

The apostle Paul's ministry was to "preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery. which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." In Jesus our Lord are hid all the

cellent name. And that one is Jesus. His name means something. It is more than a title. Engraved upon the granite of the eternities, no forces can blot it

It is wonderful to consider that it was the human name that the Master bore which Paul tells us is the "name above every name." The unknown writer of Hebrews says that when He had made purification for sins, He, the one who hung on Calvary, sat down on the right hand of the Majesty on high, having become (by thus sitting down in indication that His work was finished) by so much better than the angels—because He had inherited a more excellent name than

This name that Jesus inherited was the name of Son. The angels were called ministers, spirits sent forth to do service in behalf of us mortals that shall inherit salvation. But He inherited the more excellent name of Son. This Son's human name was Jesus, Saviour, for it was by virtue of that office that he sat down at the right hand of the majesty on high.

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It is no wonder then that the prophet should have piled word on word as he says: "His name shall be called Wonderful, Counsellor, The mighty God, everlasting Father, The Prince of Peace."

He is often called Lord, our Lord, our Lord Jesus Christ, and Christ Jesus. But the most excellent of all his names is Jesus. It was thus that He was born of a woman, and thus He achieved our salvation.—Rev. James H. Thayer, De Land, Fla.

At Christmas By Lida E. Voight, Urbana, Ill. My heart sings carols at Christmas, For Jesus was born today; His cradle, a lowly manger, His pillow, the fragrant hay. How sweet was the angels' anthem That first glad Christmas morn-"Glory to God in the highest"-Because a Saviour is born! O Child of the lovely Mary, O Son of the Highest, I pray That the joy of that holy morning May dwell in my heart alway.

A MORE EXCELLENT NAME

"What's in a name?" How often have men asked this question since the immortal bard proposed it? And we are bound to answer truly: "There's not much in most names." Indeed, what ever might have been the original significance of the name we bear, in most cases a number would do equally as

Yes, and in some cases, our very names are misnomers. Here is a girl called Margueritte, which means a pearl, and she is far from being a pearl.

Here is a boy called James, and he has never supplanted a single soul, and bears no possible resemblance to Jacob.

Most of our names mean nothing, and are but handy designations, titles, by which the world knows us. And when we die, it will take but a few short years to wipe our names and our memories out.

But there is one who has a more ex-

THE PREMIER AND THE BIBLE

We are deeply grateful to our prime minister for his noble testimony to the wealth and worth of the Bible, at the annual meeting of the British and Foreign Bible Society. Mr. Baldwin said it was Milton who said that books were not dead things, that they contained some potency of life, and that their activity was dependent on the soul whence they sprang. "That," said Mr. Baldwin, "is supremely true of the Book which you circulate. It is not only mere literature—whatever that phrase may mean. It is not only the greatest literature in the world, but above and beyond all that, it always has been and is in the nature of a high explosive in the world."

It was a happy simile to describe the Word of God as "a high explosive." That is what it claims to be, it is "living and energetic, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12) .-

The Prophetic News.

Moody Bible Institute Monthly

What Jesus Means to Me

By Rev. Vance Havner, Hickory, N. C.

EVERAL years ago as a poor country youth beset in a bog of fads and isms, I came to Christ and set out to live by simple faith in Him, having but one ideal, to know Him, to live like Him, to present Him to others.

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I said to myself, "If the claims of Jesus are true I want to know it; if not, the sooner I find it out, the better. The test of any faith is, live up to it and see what happens. Coleridge said the test of Christianity was to try it. Jesus did not care

most erudite philosopher who has not had the experience, so I think the humblest disciple of the Lord who has found Him to be a living reality is better qualified to witness for Him than the ablest theologian who knows only abstract doctrines.

Happy is the man who can mingle apostolic simplicity with profound theology; but, for myself, I must speak as did the country boy who was asked by a passing

"How far is it to the next town?"

express what the all-sufficient Christ has come to mean in our lives.

I like to put it this way: Jesus

Satisfies. Simplifies.

Sanifies.

Sanctifies

Jesus satisfies. He calls Himself the Bread and Water of life. Bread and water are necessities, not luxuries; we must have them to live. One cannot do with or without Christ and not notice the difference.

Hymns of the Nativity

Coronation

(A Christmas Sonnet)

By Harold F. Graham, Los Angeles, Calif

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John 18:37.

His judge did call Him "King." He mocked that name, Presuming then to judge Him free from guilt, Yet wash his hands from stain of blood thus spilt, When King of Truth did bleed and suffer shame. The hall of judgment echoed long that word,
While guards used stinging lash for accolade,
And from a flimsy reed the scepter made,
To put into His hand; they called Him "Lord."

Was this the goal for which He came to earth, The cup He called His gracious Father's will? Was this why of a virgin He was born? The secret of that lowly manger birth Was hidden till, on Calvary's barren hill,

God's Prince was crowned with diadem of thorn.

A Christmas Reverie of Bygone Years and Now

By John James Gow, Dunedin, New Zealand

Constrained to play in life a humble part,
Here would I raise a reverent voice to heaven and pray.
Responsive to the yearnings of a grateful heart,
I thank my God for this glad Christmas day!

Sweet are those bells! What memories do they bring! They call my thoughts to many a milestone of the way. My fairest castles? Ah, they fell to time's decay, And left me sorrowing, with no song to sing.

Still would I meet life's challenge, bound in loyal tryst, Discerning now the mystery of today, soul-stirred! Again there comes the message that the shepherds heard, Yea, I rejoice with them because He lives—the Christ!

Ring on, ye bells! Proclaim the sacred story! Engage the thoughts of those whom Christ would win! Tell out your song to youth, the old, the hoary,
Uplift those crushed by this world's strife and din!
Redeemer, Saviour, Lord, and King of glory,
Now unto us, today, the old, old story,—
Sweet thought of thoughts, Christ lives and saves from sin!

for mere intellectual acceptance, He asks that we prove Him for ourselves. I will try Jesus."

Since then it has been my delight to translate the claims of Jesus into personal realities. I feel that I speak with authority and not as the scribes when I say that I have found Christ to be real and that He brings me abundant and abiding satis-

I am not boasting of myself, for I am one of the least of His disciples. I am often ashamed of myself, but I find that when one abides in Him self-consciousness fades away in Christ-consciousness. Just as a boy in love knows more of love than the "I don't know," he replied.

"How far is it back to the last town?" Again, "I don't know."

Exasperated, the tourist exclaimed, "You don't know anything, do you?"

"No," the youngster returned, "I don't know much, but I'm not lost!"

I do not know much, but I am not lost! I have found the Way!

Of course, one cannot tell in a little essay all that Jesus means to him. Such an effort can only be suggestive, not exhaustive. Or, one might cover it all at a stroke by saying, "Jesus is everything to me." But all of us like to employ our favorite figures, inadequate as they are, to

We cannot live without Him, we only exist. He satisfies because He is the fundamental necessity of life, the Bread and Water of life-yes, Life itself.

Jesus simplifies. He gives me one purpose in life-to do the will of God in Christ. A central purpose always coordinates and unifies one's self so that he is not a mob but a man. As tributaries minister to the Mississippi, so if I seek first the kingdom of God and His righteousness, do all these other things add to the main stream of my life so that it is simplified in Christ.

Jesus sanifies. It is not only sweet, but sensible, to trust in Him. He saves me from erratic vagaries by the healthful wholesomeness of His Spirit. He keeps me balanced and poised amid an upsetting world.

Jesus sanctifies. Some one has said, "It is the look that saves, the gaze that sanctifies." Would that we were as afraid of unholiness as we are of holiness nowadays. A sanctified life is not an eccentric and irrational existence, but rather the daily experiences of a transformed life.

What Jesus Brings Me

Then, Jesus means to me Pardon,

Pardon, Peace, Purpose, Power.

Plenty.

Jesus brings pardon. A Russian soldier, in his tent it is said, added up a list of debts he could not meet and wrote at the bottom, "Who is to pay for all this?" Then in despair he dropped his head upon the table and wept himself to sleep. The Czar of Russia happened to pass through his tent, saw the soldier and his figures, and wrote his own royal signature below the list, thereby assuming the debt.

My Lord passed by where I sat in despair over a debt I could not pay. With the blood of Calvary He wrote beneath it, "Thy sins be forgiven thee." Is it any wonder that our rainy days become radiant days when the heart can sing:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Jesus brings peace to me. As Paul says. "He is our peace." His pardon brings peace. After saving my soul He helps me to possess my soul, to sustain my spiritual integrity calmly amid a frenzied world. I live in a little house beside a country road away from the turmoil of cities because I wish to be still. But such an environment ideal as it is, could not give me peace if I did not know the indwelling Christ. It supplements, but it could not supplant the peace of Christ that passes all understanding and, as the old colored saint observed, all misunderstanding too.

Jesus brings me purpose. As His meat was to do the will of God, so do I find my true sustenance in saying with Paul, "This one thing I do." He centralizes life around one consuming ideal.

Jesus brings me power. It is true that without Him I can do nothing, and that I can do all things through Him who strengthens me. An electric light is stronger than a candle, because the candle furnishes its own light while the bulb acts merely as a medium for a power from somewhere else. I find that so long as I try to live my own little life I am ineffective, but when I become "a function instead of an end of creation," a human channel for divine power, I achieve passively what I never could have done by my own efforts.

I used to storm and strain in my preaching, trying to be impressive. I had poor results. Then I surrendered my preaching to the Lord and sought to be only His mouthpiece. The fever and tension passed away and my ministry was blessed.

Jesus did not many mighty works in Nazareth "because of their unbelief." That might be written over many a church and upon many a grave today. The power of God in Christ is all about us. If we will take and use it, we shall not be paupers but princes reigning in life "through one, Christ Jesus."

We examine our faith too much. It is not the quantity of our faith that matters most, for as little as a grain of mustard seed will move mountains. Nor is it the quality of our faith, for the woman who touched Jesus in the crowd had a very imperfect faith, but it was the best she had and God gave her credit for it. What matters most is the *object* of our faith. Perhaps we are looking at ourselves instead of "looking unto Jesus."

It is said that no one could talk with Phillips Brooks for a few minutes without coming away a better man. How powerful and holy might we be if we lived continually in fellowship with Christ!

Jesus brings plenty to me. "No good thing will he withhold from them that walk uprightly." He may not bring me material plenty, although I think that if I "be willing and obedient" I "shall eat the good of the land," but He will fill my life with the treasures of the Spirit. I do not have to get rich. I have only to be rich in Christ. And if following Him does not add more years to my life, it does add more life to my years.

I like to think of the Christian experience in terms of

The Three "Cheers" of Jesus

The first is the cheer of forgiveness, "Be of good cheer; thy sins be forgiven thee" (Matt. 9:2). The second is the cheer of companionship, "Be of good cheer; it is I; be not afraid" (Matt. 14:27). The third is the cheer of victory, "Be of good cheer; I have overcome the world" (John 16:33). Together these three cheers form a cumulative experience that covers the whole Christian life.

Have you experienced the cheer of forgiveness? Sin is a monster, not merely a mistake, a malignant cancer to the soul that no plaster of morality nor concoction of philosophy can remove. We need not a system nor a science, but a Saviour. I do not understand the atonement, but I believe that on Golgotha Jesus identified Himself with a sinful race in such a way that when I accept Him as Saviour I accept with Him God's pardon for sin.

Have you experienced the cheer of companionship? To know Christ as Saviour and not as Lord is like rowing a boat with one oar. The "happy day that fixed my choice" should be followed by a lifetime of happy days spent in His fellowship. It is an incomplete experience that does not know the daily presence of the Great Friend.

Have you experienced the cheer of victory? My Lord did not say that He had explained the world, but that He had overcome the world. He spent thirty years mastering the commonplace, the thing we are forever trying to get away from. He mastered the devil, disease, nature, fear, worry, even death. And this power He can and will transmit to me that I too may overcome the world. I can master everything through Christ. My body may break as did His, but my body is not my life. My

spirit is my real self, and when my spirit is linked with His I can win through to the reward that goes "to him that overcometh."

These three cheers cover the gospel trail from grace to glory in terms of

Conversion, Companionship, Conquest.

I find a world of beauty in Jesus' declaration: "I came not to destroy but to fulfill." I think that may be expanded from its immediate application to cover the whole world of truth. Everything is imperfect apart from Christ. But in Him every good thing is fulfilled. Every worth-while ideal, thought and endeavor in this world, however crudely conceived or expressed, is a bud that becomes a flower in Christ. He is the consummation and perfection of all the imperfections of life. He fulfills—and fills full.

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A simple dweller in the hills, I rejoice in one ideal, "For me to live is Christ." Spending part of my time in the serenity of my rustic retreat, the other part before the public talking about the things of Christ, I can honestly say that I have found the ideal life I have sought, and in the realization of it I am happy. The world speaks of "finding ourselves." What we need is to find Christ. Finding Him, we find everything.

Finally, as I face the future, I am confident when I realize that Jesus means eternal life to me. Whosoever lives and believes in Him shall never die (John 11:26). I do not wait until death to begin eternal life. My eternal life began when I passed from the self-life to the Christ-life and my life became "hid with Christ in What men call death will mean for God." me only that the life of God through Christ in me will drop a broken body to assume a form incorruptible and full of glory, and move on to continue its unfolding in the land where the Lamb is the light and God shall wipe all tears from our

A BARN DOOR AND POWER

One of the Wright brothers, in a speech, stated the simple fundamentals of the flying problem by saying—"I could fly around the world on an old barn door, if I had the power." The modern aeroplane is intricate, delicate and light, in order to save power. With the right kind of engine power, the skillful farmer could fly to market with his eggs on an old barn door.

The modern church is as beautiful, delicate, intricate and expensive as the aeroplane. Without every possible refinement it cannot fly. It has beautiful architecture—to save power. Attractive music—to save power. Congregations must be gathered by expensive methods that are so obviously natural that power is unnecessary.

New Testament churches had no equipment; few attractions; gathered solely for fellowship in faith. The Holy Spirit alone was the explanation for their existence. They suffered much. Without programs, budgets or social activities, they seemed to fly high with the equivalent of old barn doors because they had power.—Faith and Fellowship.

Moody Bible Institute Monthly

Why Look for the Lord's Coming?

By Rev. Wil R. Johnson, Galveston, Tex.

HIS chapter is an exhortation to holy living, in personal life, home, market and ministry. The great incentive is the blessed

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hope of the Lord's appearing for His own. It is a startling conception. If true, it is the most vital thing that commands our attention, so far as the future is concerned. And that despite the fact that it is ignored by many and ridiculed by others.

I believe that Jesus Christ, the Son of God and Saviour of all them that believe, will come again in person, first in the air for His Church, and then to the earth to set up His kingdom. I believe that this return is imminent, by which I mean that there is nothing divinely revealed that must take place between His appearing and this very hour of grace.

Is there sufficient reason why not only I, but others, should so believe? A great cloud of witnesses led me to this conviction, and their witness cannot be ques-

tioned with success.

The Witness of Scripture

To the heart of faith, "Thus saith the Lord" is all-sufficient proof on this or any other matter.

Enoch, seventh from Adam, was first to very clearly proclaim the truth; John the Baptist was the last. In marvelous detail they foretell Jesus Christ's race, nation, tribe, family and name; how, when and where He would come into the world; how He would be received, live, labor and die; and how He would conquer death and at last establish an everlasting kingdom and reign in matchless majesty.

"In the dispensation of the fulness of times" many of these prophecies were fulfilled with perfect accuracy. This fact is the supreme proof of Christ's deity and Messiahship. It was Paul's great argument in his discussions with the Jews. He reasoned with them out of the prophetic

scriptures (Acts 17:2).

But so far there has been only a partial fulfilment of prophecy. About one verse in twenty-five refers to Christ's first coming and is now history, while about one in eight refers to His second coming, and is still prophecy. All of the first named have been fulfilled to the letter. The gulf of years between the cross and the crown has not yet been bridged. But if God has not failed in any one promise respecting the Despised One, can we imagine failure in respect to the Crowned One?

Turning to the New Testament, Christ Himself must be accepted at His own valuation. If we accept His person we must accept His message. He taught that He was coming back and urged His followers to

be waiting and watching.

Is it possible that He was mistaken? Dr. Shailer Matthews names the second coming to set up a kingdom as one of the mistakes of the early Christians. Baldly stated, this

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ .-Titus 2:13

means that Jesus didn't know what He last twenty-five years. Their identity as a

was talking about.

The apostles give unvaried testimony to the return of the Lord. James, John, Jude, Peter, Paul, all speak in magnificent unison. These confirm what the prophets and Christ Himself had declared concerning His premillennial advent.

It is my deep conviction that if any man will prayerfully study the Word of God from cover to cover on this great theme, he will make the blessed hope the climax of his faith, even as Paul. And the holding of that truth will exert a vital influence on his life, and color all his ministry.

The Witness of History

Henry Ford once said, "History is But history belongs to the ages, and speaks with the wisdom of the centuries. It tells of the hopes, longings, strivings of mankind for the achievement of ultimate satisfaction. It confirms at every step, in every way, the witness of the Bible to the Lord's return.

So long as man has been on the earth, there has been a deep racial consciousness of a great unmet need. There has been in man a sense of insufficiency in himself and an utter helplessness to grapple with all his problems. He has felt like a child, groping his way through the shadows of

life without a guide.

Along with this racial consciousness there has ever been a racial expectation, a more or less definite looking for deliverance-a deliverer who somehow, somewhere, sometime would satisfy longings, realize hopes, complete tasks and make up the lack in the lives of men. I believe its tap-root can be found in Genesis 3:15, in the promise of the Seed of the woman.

The world seemed to be in a strange hush of expectancy when Bethlehem's babe was born. We are told that it is strangely expectant now, especially in the Mankind looks for a superman

and shall not be disappointed.

The history of modern events is a witness of striking power. The Master Himself commended it when He urged attention to the "signs of the times." These signs may be considered under three heads:

1. The world sign challenges our most solemn thought. Despite the boasted advance of civilization and triumphs of culture, there is a deepening unrest and suspicion. Anarchy is widespread. Vast numbers are intolerant of all restraint. World leadership is pitiful in its helplessness. What the world needs is a master, and it is recognizing its need. The Word of God teaches us that in the last days such conditions will exist. And such a master shall be given, even the Prince of Peace.

2. The Jew sign is amazing in its developments. The scattered sons of Abraham have had a strange awakening of national consciousness in the

nation has been recognized, and for the first time the Star of David floats in the breeze as the standard of Israel. The land promised to her fathers has been wrested from the oppressor and given back to her. Some say this was the only worth while result of the World War. The breath of God seems to be moving among the dry bones of Israel's tribes.

3. The church sign is at once heartbreaking and heartening. Heartbreaking because the promised apostasy of the latter days seems to be upon us, but heartening because of the great "trimming of lamps" on the part of those of the inner circle. There is a mighty movement back to the Book. The whole truth is being sought and taught as perhaps never before. We see the fruit in a quickening hope, such as could scarcely be expected except as a result of the midnight cry, "Behold he cometh!"

The Witness of Experience

Not once, but many times it is written, "In the mouth of two or three witnesses shall every word be established." Scripture has spoken with the authority of God. History has testified with the authority of the ages. Experience is now called to witness of things "heard, seen and felt' (1 John 1:1). These latter declare that the doctrine of the blessed hope exercises a mighty influence for God and righteousness upon all who sincerely hold it.

1. It is a hallmark of the faith. Not that it is an essential to orthodoxy. Many are true to the faith who seem to know nothing of the hope. But we have never yet known of one with a sincere, intelligently scriptural hope of the Lord's return, recreant to the fundamentals of the faith. It is infidelity that has no expectant upward look. Modernism has no Messiah.

2. It is the motive power of missionary effort. The Great Commission means more to a waiting, watching soul than it can

possibly mean to any other.

It has been claimed that "premillennialism cuts the nerve of missions." The argument is, if the church can never win the world for Christ, and so triumph over sin and Satan, why spend blood and treasure on a hopeless task? But the fact is that the task of the church never was to win a lost world, but to bring back a conquering Christ. It was not to salvage a ruined race, but save lost souls. It was not to convert the nations, but to call out of them a people for God's name.

3. It is the soul of evangelism. There have been almost always a few great souls in each generation anointed to turn many to righteousness. Call the roll of these, past and present, and you will find ninety per cent looking for and teaching the early coming of Christ. They are fired with a quenchless zeal to bring back the Lord. Personally, I never stand to preach the gospel of God's grace without the thought coming to my mind and firing my heart, "In this service may be won the last soul necessary to make up the number of His elect, to complete His body, the Church, and thus open the door for His advent." With such a thought, the evangelistic note cannot help but dominate.

4. It is the key to the Scriptures. Nothing opens the Word of truth, and the heart to that truth, like a vivid hope of the Coming One. To the average student the Bible is a peculiar, though interesting

conglomeration. It may be marvelously beautiful, yet full of mystery. It has a oneness, but it is historical rather than spiritual. He is utterly unable to think God's thoughts after Him in the majestic unfolding of the divine plan of the ages. Prophecy, making up a large part of the Bible, is beyond him. It is a "sealed" book (Dan. 12:9, 10).

But the enlightened student has discovered a great secret—how to "rightly divide the word of truth." To him prophecy is not a sealed book, but "a light that shineth in a dark place, until the day dawn, and the day star arise in our hearts." To see Him as the one promised, the one who came, and the one who is yet to come, is the only secret of understanding much of Scripture. Jesus Himself used this secret in the case of two who sorrowed in heart as they walked to Emmaus, because the Scriptures were sealed to them. First He

opened the prophetic scriptures to them, and then opened their understanding that they might understand the truth (Luke 24:25-47). Blessed is the soul that has been similarly taught. Dr. A. J. Gordon once said that "postmillennialism has no exegesis."

5. It is a supreme incentive to holy living. The context of the text is an exhortation to live in the light of that hope.

The tendency of unbelief is to sin and unreadiness. The foolish virgins teach a salutory lesson in this regard. Peter says, "There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" The lusts of the flesh and an expectant faith have nothing in common. Fleshly living finds no joy in the thought of a coming Christ. As one carnally-minded minister once remarked, he did not want Christ to come very soon, because it would spoil all his plans.

But the urge of the truth is irresistibly toward the heights and a holy walk with God. The Word and the Spirit both plead for holiness as the only right preparation for the great event. "We know that, when he shall appear, we shall be like him; and every man that hath this hope in him purifieth himself, even as he is pure." "Abide in him; that, when he shall appear, we may have confidence and not be

ashamed before him at his coming." "He that saith he abideth in him ought himself also to walk, even as he walked." And the constant appeal of the Master Himself was, "Watch, wait, pray." And blessed is that servant, whom his Lord, when He cometh, shall find so doing.

Surely there is no other appeal quite so strong as that! To please the Lord, to be like Him, to effectively serve Him, to be fit to bear holy vessels for Him, for our own good and others blessing. All of these are tremendous in their moving power toward holy living. But there is none like this—"looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ."



From 11 420, Florence

"What a fine Beast!" An Italian cartoonist's idea of Premier Briard's proposed economic United States of Europe

THE MEANING OF CHRISTMAS

There are two festivals in the Christian church which are not equalled in importance by any of the others. No event in history is as replete with meaning to the Christian as are the festivals of Christmas and Easter. The first brings the glad announcement to a waiting world: "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." The other brings the hallelujah shouts, "The Lord is risen in-And Paul, with all the ages that have followed, because of this nativity and resurrection cries, "Death is swallowed up in victory. . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ.'

The meaning of Christmas has remained ever the same—a Saviour given to needy men; "God manifested in the flesh"; God wrapping Himself in the nature and flesh of a little child; born of the Virgin, God's Son came to live among the lowly, to preach His matchless gospel, to lay down His life in ransom for a dying world; to be carried to a tomb; but on the third day to break Caesar's seals and rise to live forevermore. Christmas brings in review in our minds this train of ordered events in the life of Jesus the Son of God, born while heaven's seraphs sang those years

ago, born that men no more should die.

-The Essentialist.

THE WORLD'S SUPREME NEED

Oh, what an hour this is for the man who has not lost his commission to preach a risen Lord! What a supreme moment this, in human history, when a Christ can be preached—a Christ who, remembering that we are but dust, can be touched with a feeling of our infirmities! On this very mountain-peak of history there is no place for a preacher who moves in the fog belt, no place for the preacher whose head is not above the clouds. Martin Luther preached this doctrine of atoning blood to slumbering Europe and Europe awoke

from the dead. Amid all his defenses of divine sovereignty, Calvin never belittled or ignored the atonement. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peasant and peer alike. John Bunyan made the Cross the starting point to the celestial city. Moody's bells all chimed to the keynote of Calvary.

O brother preacher, let us put our ear close to the world's great big heart! It murmurs and sighs like a tired and restless sea. It is a weary world and longs for rest. Preach Jesus! Tell them, "He breaks the power of canceled sin, he sets the prisoner free." can understand that message. For when He Preach Jesus! speaks, new life the dead receive; and, listening to the music of His voice, the mournful, broken hearts rejoice. Let us go back to the Christ of the ages-back to the very shadow of the cross. Back to Calvary-the world's

final hope; that's the supreme call of the hour!—J. Martin Nichols, in the Northwestern Christian Advocate.

A "1929 Bound Volume" of the Moody Monthly (September, 1928, to August, 1929) will make an excellent addition to your library. It is cloth bound with leather saddle, corners, etc. Price \$3.50

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Rev. J. C. Sisemore, pastor of the Tabernacle Baptist Church, Amarillo, Tex., preached two sermons on the above subject last winter, from which the following is abridged. The text was 1 Peter 11:1, "When he testified beforehand the suffering of Christ and the glory that should follow." Editors



WO lines of prophecy concerning the coming of Christ are found in the Old Testament. One line tells of His coming in weakness and in humiliation, and the other of His coming in power and glory.

The first line is traced in such passages as Genesis 3:15; Psalm 22:1-18; Isaiah 7:14 and Isaiah 53.

The purpose of the first coming of Christ was twofold. First, to manifest God, as indicated in John 1:1-14 and 14:8, 9. Second, to die for our sins, as indicated in John 3:17; Galatians 4:4, 5; Hebrews 2:9; 1 Peter 2:24.

Christ has come and He has accomplished all that the prophets said He would accomplish at His first coming. But the world is not yet in peace and neither does righteousness yet reign. We are waiting for something more, and what that is, is indicated in such scriptures as 1 Thessalonians 4:16-18; Titus 2:11-13, which speak of His coming again for the translation of the Church, which is His body, and for the setting up of His

the prophecies concerning His first coming, so shall we see the fulfilment of all rule. those concerning His second coming.

The second coming has a meaning for God, a meaning for the Church, a meaning for Israel as a nation, a meaning for the Gentile nations and all unregenerate men, a meaning for Satan, and a meaning for the whole creation.

It means that God will yet be glorified in the earth by man (see Isa. 40:5; Matt. 24:30). It means that the spiritual unity among all true believers will then be perfectly manifest, and that we shall be like Christ for we shall see Him as He is. It means that Israel shall be brought back to her own land and the Jews will become the greatest evangelists the world has ever known. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" (Rom. 11:12).

It means that sin will be expelled from the earth in that day, and peace and blessing will be diffused among all na-

As we have seen the fulfilment of all tions. Wrongs will be righted, wars shall cease, Christ shall take the kingdom and

> For six millenniums Satan has been in charge of the world and has brought sin into it and sickness, sorrow, poverty. war and death. He will be chained for a thousand years when Christ comes.

> When He comes the whole creation shall see the fulfilment of Isaiah 55:13 and 65:25: "Instead of the thorn shall come up the fir tree"; "The wolf and the lamb shall feed together, and they shall not hurt nor destroy in all my holy mountain, said the Lord."

> "How great the consummation, with death and hell destroyed,

No traitor left to darken the Eden then enjoyed;

With not a note discordant that universal song

Shall through eternal cycles Jehovah's praise prolong.

Oh, that will be an anthem such as earth has never known,

When the Hallelujah chorus rings before the Saviour's throne."

Spirituality in New England

(Excerpt from a Private Letter by Permission)

country it is all the way up from New York; lovely homes, fine people, magnificent schools, elegant roads, picturesque churches, delightful places of historic interest. From a purely human point of view it is just about per-

But spiritually New England is in a bad Between the devastations of that satanic cult, Christian Science, the hardening influences of Roman Catholicism, the superficial so-called religion, Unitarianism, and the chilling blasts of a lofty, proud super-intellectualism, evangelical Christianity has a terrific battle here.

Protestant Weakness

It is heart-breaking really to see the weakness of the Protestant church in the native ground of our Republic. The Christian Science Mother church week after week often has a mid-week service of five - Church last Sunthousand people! day morning had less than four hundredand that was probably the largest Protestant audience in Boston that morning.

What I feel sick about mostly is the preaching. We heard two men last Sunday, both pastors of large Presbyterian claim these things in the power of the Holy

THAT beautiful, restful, charming churches in Massachusetts and New Jersey, and they were just ordinary platitudinous, without any real demonstration of divine

> We noticed that the pastor of a certain Baptist church in Illinois, was preaching this morning at ---- Church, so we went down there. The sermon was absolutely punk-rather sickening. There was not a sentence with power; not a single real thought to take away. I realize more how terribly poor my own discourses must sound, and how in these next few years I must devote more and more time and thought, and a great deal more prayer, to my sermons. If they are poor, one's whole work fails.

Truth without Power

And, do you know, a tremendous thing came into my mind this morning, with great conviction, and it has been with me all day. When orthodox evangelical ministers stand up to preach the gospel today and take upon their lips the divine truths of Christ's deity and death, the reality of a judgment to come, the New Testament conceptions of salvation and sanctification, and the power of prayer, unless they proSpirit, their messages are going to do more harm than good, and their sermons are going to sound stale and insipid.

I mean this. A liberal preacher, if brilliant, can make a far better impression and carry more conviction with a mere ethical message, than an orthodox minister with the truth on his lips, who is preaching without divine power. In other words, there are so many forces at work today to create, naturally, an attitude of antagonism to the gospel, that unless supernatural power comes into the message, it will not produce conviction. And that means we poor, human, humble ministers must have power, no matter what the price, and I must have it, if I am to preach.

Oh, for a Revival

You may not realize, in the mighty spiritual work at Moody, the religious indifference of the outside world, but it is tragic. Right here in -, there are thousands and thousands of people who have absolutely dropped God, church and the Bible out of their lives.

Well, we need a great revival, and only God Himself can bring it to pass.

W. M. S.

For Greater Reverence in Our Churches

By Rev. J. C. Thiessen, Library, Pa.

REVERENCE is meant veneration, honor, respect for sacred things, places, customs, observances.

It is hardly necessary to call the attention of Christians to the reasons for reverence. We are dealing with a holy and almighty God, and that is sufficient.

But that there is a lack of reverence in the churches of the present day will, no doubt, have been noticed by many. Sometimes it appears in the conduct of the people during the service, sometimes in the language they use before and after the service, sometimes it is manifested by a spirit of levity, or by the abuse of sacred places, or even in the non-observance of sacred customs and observances. However it may express itself, the lack is there. How may it be overcome?

The Spirit of Patriotism

Is there any true, well-taught American who will not stand when he hears the band play "The Star Spangled Banner"? Can you imagine him in Washington, D. C., in the Library of Congress looking through heavy glass plates at the Declaration of Independence without a feeling of respect? What is the reason for it? The American citizen behaves as he does because he knows "The Star Spangled Banner" is the national anthem, and because he knows the Declaration of Independence is the document upon which our nation was founded, and he has been taught to respect them.

Thus one way of developing greater reverence in our churches is by teaching about the sacred places, things and observances

When the law was given on Mount Sinai the people had to prepare themselves by bathing their bodies and washing their clothes. A fence was placed around the mountain and the people strictly commanded not to touch it. The mount was holy because the Lord was there. No wonder the people stood in awe after such teaching.

When the Tabernacle, and later the Temple, had been built, only the priests could enter into the holy place, and none but the high priest into the holiest, and that but once a year, and not without blood. It is not surprising that the people had reverence for the sacred things in their midst.

It is true that in the New Testament era we have no central sanctuary, and that now our bodies are the temples of the Holy Spirit; yet it is also true that our church buildings have been definitely set apart for the worship of God by a service of dedicaф ф ф

Sometimes I wonder—in the sacred hush Of stately church, when fall The sunbeams tapestried in marvelous hues,

Through stained window tall—
If, should my Lord steal softly up the
aisle

And pause by padded pew, Where they caparisoned in splendor, bow To reverence Him anew;

I wonder then, if He who led His flock By shores of Galilee, Whose feet scorned not the dusty, rugged road, That led to Calvary,

That led to Calvary,
Would feel at home, and bowing worship
there

With those who bear His name; Or would He, ware of His own lowliness, Leave His own house in shame?

tion, and thus in a peculiar sense are the sanctuary of God.

This truth needs to be told and emphasized. Older people had this impressed upon them in their youth, but some have forgotten it, and many of the younger people have never thought about it. Instruction, while not entirely sufficient, will be a great help in securing and maintaining proper reverence.

And what is true of the church building is true of other sacred things. In a church served by the writer there was a deacon who would never permit a hymn book, or anything else to be placed on top of a Bible. Of course in its material constituents the Bible is just like any other book, and yet it is another book so far as its contents are concerned. It may be that nothing was gained by such reverence on the part of the deacon, but he was not in danger of committing the sin of sacrilege.

The same might be said concerning respect for sacred observances. If the child, and the older member as well, realizes the deep spiritual meaning of the ordinance of baptism, or the memorial supper, he will not easily make light of them. Nor will he ridicule the manner in which people of other denominations than his own observe those ordinances.

It is a mistake to ridicule what some hold sacred, and then expect our own people to retain reverence for our own observances. The writer belongs to a denomination which does not regard feetwashing as an ordinance of the church—not many denominations do—but there are some, and we should not be guilty of inspiring disrespect in our people towards those who hold it to be such, and practise it.

How Create the Right Atmosphere?

Another helpful thing in the cultivating of reverence is the creation of the right atmosphere in our church service. You may recall the article that appeared in the MONTHLY and other religious periodicals a short while ago, entitled, "A Folksy Church for Folksy Folks who like a Folksy Time." It portrayed a church service conducted along the lines of a rally for some popular movement, handshaking, handclapping, laughing, singing of popular songs, a short "snappy" talk by the preacher, and then the audience dismissed. The writer summed up his impressions something like this: That "folksy" everybody had a time there is no doubt, but why call it "church"?

A large city church was visited by the present writer some years ago, when we were in time for the song service, called a "community sing." Song sheets were given out by the ushers as we entered, and one felt like rubbing one's eyes to see if he was awake upon seeing the selections announced on the sheet. It was a church service, but they sang "Darling Nellie Gray." "Tenting on the Old Camp Ground," "When You and I Were Young, Maggie," and others of the same kind! After the "community sing" some beautiful stereopticon pictures of the life of Christ followed, which might have been impressive if the right kind of a worshipful atmosphere had been created.

How shall we create this atmosphere? By a careful selection of the hymns to be used? Not necessarily old, slow hymns, so often dragged disgracefully, but any hymns that breathe of worship, reverence, our dependence on God, the greatness of our God and of our Saviour, and the like. They are to be sung in the right way, neither dragged nor driven to death.

It is sometimes well to call attention to the meaning of a hymn. Right singing will help the reverential atmosphere very much, and by means of it the foundation for a reverential service will be laid.

A word should be added about maintaining this spirit throughout the service. The spiritual atmosphere of a meeting may be lost by the introduction of elements foreign to it. The writer used to live in a city where the council of churches arranged for special noon-day meetings during Lent in one of the downtown theaters. On one occasion a young man sang as a solo that beautiful hymn, "There is a Green Hill Far Away." He sang it beautifully, feelingly, down to the last word, and a deep impres-

Moody Bible Institute Monthly

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"Did you like that song? Then why don't you show it?" And he led the audience in applause!

The spirit of reverence was gone from that meeting.

A Pastor's Example

The pastor's example has a great effect upon his people. Neither he nor they may be conscious of it, but his life and conduct will influence their lives and their attitude towards sacred institutions.

It is not necessary that humor should be entirely eliminated from sermons. One would not say that jokes should never be told from the pulpit, but their frequent use will destroy the right kind of a spirit in a church meeting.

Not only will a minister's conduct in the pulpit influence his congregation, but also his contact with them in daily life. In a denominational periodical there appeared some articles a while ago under the caption "What a Layman Expects from His Minister," and among other things the writer stressed the importance of a reverent spirit in everyday life. He said that the minister who flippantly makes jokes of biblical statements or stories, who at a banquet, or other secular gathering, is not averse to telling a little off-color stories, need not be surprised if he finds himself unable to lead his people into a service of worship in the church on Sunday. They have heard him use sacred terms so flippantly that they have lost their sacredness when they hear him use them in the church.

The tendency is rampant to disregard all old standards. Teachers delve into the new psychology; doctors ridicule what for years were the accepted conclusions of medical science and set up new ones of their own; historians have removed from their pedestals the heroes of history; and the same spirit has shown itself in the churches. We are told that the old standards are outworn and new ones are needed; that men can serve God as well in an entertainment as at a prayer meeting; that the old theology has become a timeworn creed and must be discarded, and a new, humanitarian religion preached.

Such preaching and the endorsing of such opinions will take the mind away from the majesty and the holiness of God. It behooves a minister of the gospel to lead his people aright in the fear of God.







The Passing of the Old Church

By Maud C. Jackson, Lawrence, Kan.

HE church building was sold in the winter to Fred Haywood. His house burned last fall and he has moved the building away and made a residence of it. We will soon disband as a church, and old Bethany will be only a memory."

Madge read no farther. The letter fell unheeded to her lap. A lump rose in her throat and tears misted her eyes. She felt as one who has read of the death of a well loved friend.

It was over. The old church was gone, and with it her long cherished

dream of the time when she should go back to the old, county neighborhood, rich and successful, and help the struggling members, now so pitifully few, keep alive the old faith. The little pioneer band had found time to pause each week from the wresting of a livelihood from the stubborn soil to ask our heavenly Father for guidance, and to lift their voices in praise to Him whence cometh every "good gift and every perfect gift." And old Bethany was only a memory. But what a memory!

Father Holds the Tuning Fork

Through the tears which misted her eyes, Madge saw a chubby, small girl clutching a big sister's hand, as they trav-



eled up the long aisle of the Bethany Church to one of the seats near the front. How long that aisle seemed! What multitudes of people they passed! And what scores of eyes were watching them!

Safe on the seat beside sister, at last, with a cookie grasped in her two hands, the little girl ventured to look about. There was father, with hair and beard so softly brown, and eyes so kindly blue, smiling at her, as he waited with "tuning-fork" in hand, until some late comers were seated, before holding the instrument to his ear to get the "pitch" for the opening hymn.

There was the sudden beat of spring rain and the little rivulets pouring down the long windows, the scramble for wraps and umbrellas when the service was over, and the long ride home behind the sturdy, splashing horses, to the dimpled baby, the kind-faced mother and the delicious dinner steaming on the table.

There were summer Sundays, when the little girl, grown taller now. in stiff white dress and sash of blue, sat by the open window and heard the drowsy hum of the bees in the red clover blossoms. She watched the lazy butterflies sipping nectar from the wild flowers among the wayside grasses, and as the moments dragged

by, her gaze traveled out across the miles of dappled fields of corn, prairie grass and sunflowers to where the hazy heavens touched the warm earth in the tenderest of caresses. And deep through the innocent dreams which filled her childish fancies, came the soul-stirring voice of the venerable preacher, "Be ye strong in the Lord and the power of his might."

Saying Her "Piece"

There was Children's Day, when the big girls in their new hats and dresses, and the big boys in their best suits and new shoes, took their places in the choir and sang marvelously, accompanied by the new organ, which had now supplanted the old-

fashioned tuning-fork

These same boys and girls, supervised by their elders, had transformed the church into a bower of loveliness, with roses and snowballs and asparagus boughs, looped and festooned and garlanded into every conceivable shape and form. And there the rehearsed hundreds of times for mother and sister, and later for the program committee. She was a frightfully embarrassed little girl as she faced the audience of neighbors and proud relatives. When her name had been called, the gentleman who read the program faltered, and at last said:

"I can't quite make out the name of this

piece.'

"Never mind," said the preacher, "Sister Madge will make it out, all right.

How proud the little girl had felt at the implied compliment as she climbed to the rostrum! She held her head very high and, was it the new shoes, or pride that caused her to trip over the top step, and fall amid the titters of the assemblage?

An Old Time Revival

There were autumn Sundays, and the thrill of the new fall coat and hat which made her the envy of the other little girls less fortunate. And in the autumn, there were the revival meetings! Each night the little girl begged to go, and each night she fell asleep, snuggled against mother's arm, before the sermon was half over. But she never forgot the subdued faces of those about her, under the flickering oil lamps; the glow of earnestness on the evangelist's face; the terrifying thrill of the words, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

There were winter Sundays, many of them, when the hills were trackless wastes of whiteness; when the bobsled ploughed the drifts with father guiding the steaming horses from the spring seat in front; with the children, many as the sled would

hold, cuddled in its bed, beneath warm blankets and old, patchwork quilts, on the delicious smelling hay. The first one "there" kindled the fire in the two heaters with the long, long stovepipes. Then they all stood about with frosty breath, in shivering, stamping groups, waiting for the church to warm up

No Doll on the Christmas Tree

There was the gorgeous Christmas tree, brought from a nearby grove. Its top bent beneath the ceiling, and it stood in mysterious, sparkling radiance, loaded to the breaking point with candy and dolls and toys. And it was flanked by the scrapbooks, the plush-backed albums, the mustache cups and the warm caps, mittens and shawls.

And there the little girl sat in a state of eager expectancy, trying to decide whether she liked the light-haired doll or the dark-haired one best. At last she decided they were all too lovely for words, only to discover that none of them were for her.

At the end of the long winter was always an Easter, with violets and apple blossoms, lovely spring hats, and dresses of inexpensive fabrics, and a special sermon and special music.

Brother is Ordained

There was the time when big brother, who was going to be a preacher, preached his first sermon. Ah, the heart-swelling pride of it all! Our own brother, standing there speaking so eloquently from the text: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee where thou wouldest not.

There were the basket dinners in a nearby grove, roast chicken, blackberry pie and

frosted cake.

There were happy days and dark days, prosperity and adversity, successes and bit-

ter disappointments, yet always, the old church stood serene and unchanged at the top of the hill like a beacon, beckoning souls to come and find rest and peace within its portals.

When Madge Found Christ

The years slipped by, bringing singingschool and weddings, and to the girl a first 'beau.'

There was another revival meeting and an unforgettable night when the evangelist made an impassioned plea, and when the choir sang "Only Trust Him," very softly. And there beside a father only, because the mother had slipped away to that land where there is no more darkness, and with a godly brother to help her find the way, the young girl came to Christ.

Young womanhood came with its sweet responsibilities, of work and pleasure, its separations and reunions. One of the tenderest visions of the return home was the thought of visiting the old church with the loving, gray-haired father. A visit home was never complete, if it did not extend over Sunday and include a chance to renew old friendships within those sacred

"There is no friend like the old friend who

"There is no friend like the old friend who has shared our morning days,
No greeting like his welcome, no homage like his praise:
Fame is the scentless sunflower, with gaudy crown of gold;
But friendship is the breathing rose, with sweets in every fold."

One by one, the charter members, the sturdy pioneer members, of the church departed. A few moved away. Many passed on to that "bourne whence no traveler returns." Children and children's children, went forth from its four walls into strange lands and teeming marts. At last only four were left. One of them wrote, "We have sold the old church. . . Bethany will be only a memory." But what a memory!

"Heaven and earth shall pass away, but my words shall not pass away.

Holy Day

By Erna E. Hoefs, Portland, Ore.

Rejoice, O soul! Rejoice, I say! This holy morn, the holy day, Has dawned again; we go to meet The Lord today. Let all hearts beat With gladness, go with happy throngs Into His house, fill it with songs Of praise and thanks. What privilege is So great as this—to come as His Own guests and gather at His board, To dine with Him, our King and Lord?

His door stands wide to all who will Come and partake; and He will fill With peace and strength the soul that seeks A haven there; for, lo! He speaks:
"Come unto me." Then let us go
Into His house; for there we know His blessing waits for aching hearts; His comfort He to all imparts. O holy day, day of our Lord! O hallowed place, where His pure word Is given to all, all who will hear! Rejoice, O soul, the Lord is near! Delight thyself in Him alway; Rest and be glad in Him today

The Day Is His By Flora Swetnam, Atlanta, Ga.

Six days we call our own, to use For self, according to our will; Their flying moments we may fill With daily toil or pleasure's thrill-

May have or lose.

From out the seven He bids us give In loving service-for we know Life and all else to Him we owe-One hallowed day; He willed it so That man might live.

The day is His; and at His feet, In humble offering, we should lay What is His own. This holy day Shall be when comes life's evening gray,

Like incense sweet.

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"For Such an Age as This"

By George William Brown, General Secretary of the American Bible Society

NIVERSAL Bible Sunday, which occurs this year on December 8, will have as its theme, "For such an Age as This."

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The question often arises whether the Bible written so many centuries ago is adapted to an age so problematic and eventful as the twentieth century. The American Bible Society is convinced that the scriptures of the Old and New Testaments have a message appropriate to this age of speed, or bigness, and of baffling changes. Amid all the movement of this complex day there are abiding and constant life factors to which the Bible ministers effectively.

The observance of Universal Bible Sunday aims to bring annually to the attention of church-going America the important place the Bible occupies in the life and heart of Christians. Through its challenging passages social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths in referring to Universal Bible Sunday declared:

"The Bible is the only book that lies at all times upon my desk in the executive offices, and it is my light and guide as I try to do the difficult work that confronts me as governor of this great state."

Shortly after assuming office, President Hoover said of the Bible:



For Such an Age as This

UNIVERSAL BIBLE SUNDAY

December 8, 1929
AMERICAN BIBLE SOCIETY



"As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles." The comforting chapters of the Bible have been and will continue to be to hundreds of thousands of spiritually-minded people a source of strength in times of perplexity. Ian Maclaren in his ministerial visits always read from the fourteenth chapter of John's Gospel. "They need to be reminded of the many mansions in the Father's house," was his reason.

Mr. Ford in a recent interview stated that a number of years ago he took a pledge to read a chapter of the Bible every day. He further stated that in order to keep that pledge he has a Bible in every room in his house so that when he sits down he will have the Book of Books handy to his reach and his heart.

Universal Bible Sunday was conceived and is promoted yearly by the American Bible Society in order to focus the attention of religious people upon the mighty contribution which the Bible can make to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message, to develop a greater dependence upon it, permitting it to give its gracious assistance in facing the duties of "such an age as this"

"Controversy, Compromise or Consent—Which?"

Canada, October 4, 1929. Editors, Moody Monthly:

Permit me to offer you my gratitude for your splendid stand as shown in the editorial, "Controversy, Compromise or Consent—Which?" in your current issue.

The editorial was to me refreshing, stimulating, encouraging, comforting, and particularly at this time it is opportune to all here.

Some of us have been undergoing very trying times with strong bombardment from Satan.

My sister and I were brought up Presbyterians. We were both saved when very young by the teaching of our godly mother.

I just had my sixtieth birthday on Sunday last. A hymn that fascinated me in my youth and which has been to me ever since an inspiration was, "He Leadeth Me! O Blessed Thought!"

I constantly refer back to that hymn. It all came so true in my life, except, of course, the last verse. I am not looking for "death's dark vale," but for the glorious appearing of our Lord and Saviour Jesus Christ. I must be quite frank and say to you what I think of the churches of today. I was a member of one until recently. Very seldom did we ever hear an evangelistic address from any pulpit since we came to Canada from Belfast, Ireland, in 1904.

He very politely told me that I came from the north of Ireland where they had the cream of the ministry and could not therefore be pleased with the preachers of Canada.

That I know now is not the reason, but that the churches had not taught the second coming of our Lord and warned of the apostasy and coming judgment. It was not until 1919, through commenc-

It was not until 1919, through commencing to take the Sunday School Times as a lesson help for my Sunday-school class, that I found running concurrently in it a series of articles on the second coming by Drs. Pettingill and Gray.

It was the first time I had ever heard or read of the return of our Lord for His saints. Of a general resurrection and general judgment I had indeed a hazy idea, but rather a feeling of dread than joy, not knowing anything regarding the particulars concerning it.

I purchased book after book on the second coming and discovered that there was to be a widespread departure from the faith. It was to be in the "latter days." Then I began to understand what was wrong in the churches.

We came here from Winnipeg in 1921 and joined a little church which was sort of a union church, unofficially then, but which has since become one of the United churches in Canada. Then I discovered the preacher was quite a bit of a modernist. We, the preacher and myself and my sister, were in constant disagreement with his ways and preaching. In 1925 the union of the church took place and we left.

The next preacher who came was worse, and when we discovered that he was an out-and-out modernist, we and two other families came out altogether (2 Cor. 6 and 7).

In answer to prayer "that God would

December, 1929

send some one to hold gospel meetings and to preach the second coming," in September, 1925, there came a young man who was from the brethren in Victoria. We asked him to hold gospel meetings for a month, which he did. Afterwards we asked him to continue doing so indefinitely, which he did.

He brought out to us a great variety of preachers, sometimes missionaries from the foreign field, sometimes visiting brethren. In two or three months we had twenty-one conversions. Some of these have recently gone to other places, but are still witnessing for Christ.

The church minister whom we left, started a campaign of slander and misrepresentation, and succeeded in getting every one except those who were converted, to stay away from our meetings. The

gentleman who gave us the hall free on Sundays was converted, and now that he has announced that his hall in the future will not be rented for dances but devoted to gospel meetings, there has been an uproar with fierce opposition and persecution.

Your statement was so opportune to us. We feel nothing less than that the Holy Spirit directed your pen when you wrote these words: "Let our respected correspondent bear the right kind of witness in her own home town in Nebraska, and she will discover just what that disposition is." We have discovered what it is during these past four years. We have been misrepresented and maligned, but God has blessed us beyond everything in every way, spiritually and materially. "All that will live godly in Christ Jesus shall suffer persecution"; but "if we suffer, we shall also reign with him." The joy and peace we

have had has been far beyond anything in the enemy's power to touch.

Dear editors, stand fast in the Moody Monthly for obedience to the Lord at all costs, and may God bless you and make you and the Institute and all that it stands for, a power in the world for Him and His Word.

With so many good men turning over to Modernism, we trust only our precious Lord and His Word, but praise His holy name, He can keep, and will keep and deliver us at all times. There are many more like myself who need all the encouragement and comfort from men like you in these trying and perilous times.

God bless you and make you a firm defender of the faith "once for all delivered unto the saints."

Yours in His service.

What is the Berean Band?

(Extract from a London publication)

R. CHARLES J. G. HENSMAN, of London, England, is the founder of the Berean Band.
One night in the early spring of 1905, he attended a meeting of a Bible society when very few persons were present and but little enthusiasm was shown.

So moved was he by the failure it represented, that on musing over the reason for it, the thought arose in his mind that the way to get people interested in and to love the Bible was to get them familiar with its contents.

But how could this be accomplished?

By getting them to commit portions of it to memory.

This led to the formation of a band, the members of which should commit to memory at least one verse of the Bible each week. Not very hard work that, is it? And yet, think what it would mean to get fifty-two verses of God's precious Word into one's mind every year!

It was planned that a general subject should be assigned by the month, "God," "The Lord Jesus," "The Holy Spirit," "Salvation," and so on, with four or five verses on that subject to be committed each month.

It was determined to call the band, the Berean Band, after the incident recorded in Acts 17:11, which the readers of this article will please consult if the passage is not familiar to them. It will be well worth while.

The plan was greatly blessed of God, and in the first year two thousand members were enrolled, while at this date there are scores of thousands scattered far and wide all over the world.

The members subscribed five cents a year towards the expenses of the work. Not a heavy tax, it it? Of course, it does not meet all the expenses, but it is kept low so that many may join. Then there is an associate membership whose annual subscrip-



Charles J. G. Hensman, Founder of the Berean Band

tion is \$1.00. This subscription entitles the associate member to a certificate of membership, a booklet giving the weekly verses in full, and a copy of *The Berean* as it is published. The sale of the various books of the band helps its finances also to a small extent, and then there are friends who value the movement sufficiently to send in donations from time to time, so that every year of its history has closed with a small balance in hand.

An important part of the plan is to form branches of the band throughout the world in connection with churches, Bible classes, Sunday-schools, Christian Endeavor Societies, and also in the home circle. A leaflet is published entitled, "How to Form a Branch" which gives details about it.

The question has been asked, Why stress the value of learning the Bible as distinct from reading it? The answer which the band gives is fourfold:

1. Deliberate learning of the very words of the Bible makes for accurate knowledge.

2. That which is in possession of the memory may readily be used by the Holy Spirit to become a spiritual endowment (John 14:26).

3. Reading will become more profitable when the mind is well stored with salient portions of the Bible. The comparison of Scripture will then become possible and profitable.

4. When the words of the Bible are enshrined in the memory, it is possible to receive counsel and comfort for one's self and extend it to others.

Further information is given in an advertisement on another page.

PROHIBITION A GODSEND

Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men, and prohibition has spared the women and children an indescribable amount of suffering. Under prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the saving banks by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a Godsend to this country.-Captain Robert Dollar, Steamship Owner.

Leave your grievances as Napoleon did his letters, unopened for three weeks; and it is astonishing how little you will find to trouble you in them at the end of that time.

Moody Bible Institute Monthly

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An Urgent Watch Night Appeal

INCE the tenth Watch Night appeal was sent forth by the Great Commission Prayer League, there has been another year of watching and waiting, of working and wrestling, on the part of spiritual Christians.

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They need reinforcements; they need to have their hands stayed by the Aarons and Hurs until the going down of the sun. Will you be a prayer warrior?

We urge that Christians everywhere gather in their churches or homes, and spend the closing hours of the old year in prayer and supplication, with humility and confession of sins and shortcomings, together with praise and thanksgiving, and confident expectation in our faithful Creator and Redeemer.

The time might be divided into three periods, viz.: from 7:30 to 9:00, prayer for the Jews, the peace of Jerusalem and Jewish evangelization; 9:00 to 10:30. prayer for all men, all nations and the world-wide preaching of the gospel; 10:30 to 12:00, prayer for all true Christians and for a revival in the entire body of Christ in preparation for the coming of Christ. Different leaders might be provided for each period to direct the thought and quote appropriate promises to stimulate faith, but the time should be spent mainly in praise, testimony and prayer, opportunity being given for special requests.

In closing, we quote from the last Watch Night letter prepared by the late Thomas E. Stephens, the founder and director of the Great Commission Prayer League: "The hour has come to cease doubting God! For God answers, not the despairing cry of unbelief, but the triumphant shout of faith. And that triumphant shout is going up today from multitudes of intercessors who know Christ, not alone as crucified, but in the power of His resurrection; and who knows that if God was able to raise the Head of the body from the dead nineteen hundred years ago, He is able to raise to newness of life His paralyzed body today."

Therefore, beloved brethren, let us "con-

tinue steadfastly in prayer, watching therein with thanksgiving" (Col. 4:2, R. V.).
GREAT COMMISSION PRAYER
LEAGUE, 808 North LaSalle Street,

Topics for Universal and United Prayer

Theme: Christian Unity

SUNDAY, JANUARY 5 TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"Behold, how good and how pleasant it is to dwell together in unity . . . for there the Lord commanded the blessing, even life for evermore"

commanded the blessing, even life for evermore" (Ps. 133).
"That they all may be one, that the world may believe that thou hast sent me" (John 17:20, 21).
"Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).
"Blessed be the Lord God, who only doeth wondrous things: and let the whole earth be filled with his glory.
Amen and Amen" (Ps. 72: 18, 19).

MONDAY, JANUARY 6 THANKSGIVING AND CONFESSION

THANKSGIVING AND CONFESSION

THANKSGIVING:—For the mercies of the past year, national and personal; for the continued manifestation of the Holy Spirit's presence; for infallible proofs that the gospel of Christ is still the power of God unto salvation; that recent discoveries confirm the historical truth of the Bible.

CONFESSION:—Of the weakness of Christian witness through the bitterness of divisions; of materialism and worldliness in the churches; of the comparative dearth of conversions; of the indefinite witness in many pulpits to the fact of sin and the need of salvation.

PRAYER:—That the whole church may be awakened to the practice and power of prayer, individual and united.

SCRIPTURE READINGS:—Psalm 65; Daniel 9: 3-9, 17-19; 1 John 1.

TUESDAY, JANUARY 7 THE CHURCH UNIVERSAL

THE CHURCH UNIVERSAL

THANKSGIVING:—For all the saints who from their labor rest; for deepening realization that Christian unity to be effective must be based on truth and love.

PRAYER:—That all efforts directed to Christian reunion may be guided to the "keeping of the unity of the Spirit, in the bond of peace"; that a more definite stand may be taken for a spiritual church membership; for a new effusion of the Holy Spirit, leading to the unity which characterized the church at Pentecost; for more willingness to make personal and corporate sacrifices for the unity and good of the whole church and family of God.

SCRIPTURE READINGS:—Psalm 133; 1 Corinthians 13; Ephesians 3: 14-21.

WEDNESDAY, JANUARY 8
INTERNATIONAL FRIENDSHIP AND
CO-OPERATION
THANKSGIVING:—For the blessings of continued international peace; for the new spirit of co-operation manifest among masters and men.
CONFESSION:—Of all remaining international jealousies and suspicions; of national forgetfulness of God, of the sanctity of His day of rest, and of His commandments.

PRAYER—For all sovereigns and rulers, and for those set in authority under them; for all the efforts directed to international goodwill and peace; that strong nations may learn to help the weak and so fulfil the law of Christ; that all oppression may be renounced, and religious liberty become the enjoyment of all peoples, especially in Russia and Spain; for a righteous solution of all labor problems, and for industrial peace; that intemperance, impurity, and gambling may be checked; for the press, and all who guide public opinion; for soldiers, sailors, policemen, and other national and municipal servants.

SCRIPTURE READINGS:—Psalm 46:

SCRIPTURE READINGS:--Psalm 1 Chronicles 16:23-36; 1 Timothy 2:1-8.

THURSDAY, JANUARY 9 MISSIONS

THANKSGIVING:—For this day of oppor-tunity to preach the gospel of Christ; for growing evidences of unity and co-operation in the mission fields.

CONFESSION:—Of prevalent resort to secular in place of spiritual motives; of failure because of unbelief; that the evangelization of the world is hindered by home divisions and pre-occupations.

or unneuer; that the evangelization of the world is hindered by home divisions and pre-occupations. PRAYER:—That the church everywhere may realize the need of the whole world for Christ; for an increase in prayer on behalf of missions; for more sacrificial giving, and a deeper realization of the stewardship of money; that a greater number of men and women may offer themselves unreservedly for service in the mission fields; that the purpose of God to call out of the world "a people for his name" may soon be accomplished, and the whole earth be filled with His glory; for all unevangelized peoples and realms of every tongue; that the preaching of the gospel may overtake the influence of Mohammedanism and all heathen religions; for medical missions, women's work among women; native pastors and evangelists; for all, Bible and tract societies, engaged in translating and distributing the Word of God.

SCRIPTURE READINGS:—Psalm 67: Isaich.

SCRIPTURE READINGS:—Psalm 67; Isaiah 55; Ephesians 3:1-12.

FRIDAY, JANUARY 10 FAMILY, SCHOOL, AND COLLEGE LIFE

FAMILY, SCHOOL, AND COLLEGE LIFE
PRAYER:—That parents may realize the duty
of Christian example and responsibility in the
home; for teachers and Sunday-school workers,
that instruction may aim at early conversion to
God; that the Bible may be faithfully taught in
all elementary and secondary schools and colleges;
for all who work among young men and women,
seeking their physical and spiritual welfare; that
in universities, colleges, and schools, the study of
the Scriptures may be conducted with reverence;
for blessing upon Bible reading unions and associations among the youth of all lands.

SCRIPTIME READING:—Deuteronomy 11:

SCRIPTURE READING:-Deuteronomy 11: 18-21; Psaim 112; 2 Timothy 3: 14-17; 4: 1-8.

SATURDAY, JANUARY 11 HOME MISSIONS AND THE SALVATION OF ISRAEL

PRAYER:—For home missions, their work and workers, in every department of life; for doctors, nurses, medical students, and all ministering to the sick and dying; for evangelistic agencies, especially city missions, and work in the remote villages; for more of the spirit of unity and coperation among home missions; for the speedy fulfillment of the promises of God concerning Israel; for their national return to Palestine—and for Christian missions to Jews in all lands; for Jews under oppression, especially in European lands; for the return of Christ to earth, when "they shall look upon him whom they pierced."

SCRIPTURE READINGS:—Zechariah 10; Romans 11:1-11; Revelation 22: 12-21.

THE GREATEST SPEECHES IN THE WORLD

A study of the greatest speeches in various volumes on public speaking reveals that the greatest speeches of all time have been inspired by an overwhelming desire for public service. Burke, Pitt, Erskine, Fox, Macaulay, Gladstone and Disraeli spoke at their best when they spoke for the common welfare. The history of oratory in America testifies to this same quality of disinterestedness. Webster, Lincoln, Clay, Sumner, Phillips, and other great names are remembered for their devotion to cause and country. Greatness has been achieved in service. So the history of oratory joins with the greatest figure in history, even the Son of Man, who came, not to be ministered unto, but to minister.-J. E. Williamson, Leigh, England.

Science explores creation, and says, "God is unknowable." Philosophy peers thought makes Him." Religion kneels down, and says, "God is in my heart and in all things."—Rev. J. M. Morrison, Curricustum Fredend. Cuminestown, England.

Missionary Department

William H. Hockman

CHRISTMAS FOR THE MISSIONARY

To the desk of the writer comes letters from all corners of the world, many of them from remote and almost unheard of places, where devoted heroes of the Cross are carrying on valiantly, though unknown and unsung. From such letters, and from personal conversations, one learns many a sad story, confidential unburdening of heavy hearts that cannot be published. Many brave souls are attempting the humanly impossible, frequently with weary, fever-racked bodies, living in poor makeshift of habitations, sometimes without adequate food or medical provision for themselves and their children. The joy of preaching Christ and winning lost souls

sustains them. Their, only real discouragement comes from a feeling that they are seemingly forgotten and neglected at times by those who should be holding the ropes in the homeland. Letters of sympathy and encouragement come few and far between. Monetary support is irregular and at times scarcely sufficient to provide even the barest necessities. "Missionary barrels" or boxes come along occasionally, raising high hopes, but on opening may be found to contain mostly a worthless collection of castoff garments, old shoes and books, broken toys and a roll or two of torn Sunday-school pic-

tures. Such tender mercies are sometimes

quite cruel!

Nothing short of an actual sojourn in a remote missionary field could possibly give one an adequate idea as to the limitations and disadvantages falling to the lot of the average missionary. In addition to the difficulties of having to acquire a new language, adjust one's self to a totally different climate, and learn the intricacies and niceties of a strange and complex social order, the herald of the gospel must needs be prepared to eat queer dishes (about which he has to suppress many interrogations), sleep (or attempt to sleep) on boards that are far from soft, travel in the most primitive and laborious ways through rain, or mud, or jungle, and suffer the attacks of numerous fevers and afflictions little dreamed of in the homeland.

All of the above are usually borne by our missionaries, both men and women, as a necessary part of the great adventure in the spirit of good soldiers of Jesus Christ.

If Only We Knew!

Some of us may perhaps little realize that and perhaps sufferings of your missionary

there are some hard places in our missionaries' lives that could be much softened by a little thought and sympathetic ministry that would cost us no really great price. Like ourselves, our missionaries are all very human and at times hearts become Nothing cuts depressed and discouraged. deeper than to feel neglected by the friends in the homeland who are supposed to be holding the ropes. To "hold the ropes" usually means something more than indulging in agreeable sentiments or breathing an occasional prayer. We delight to think of our brethren on the field as being engaged in the "divine enterprise of missions." may occasionally send them words of encouragement reminding them of the divine faithfulness, and perhaps quote such a pas-

New Wine in Old Bottles

sage of Scripture as Philippians 4:19, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." It is well for us to remember that the great missionary who penned these words was at the moment rejoicing because the kindly ministry of his old friends at Philippi had been renewed after he had been passing through a time of severe need wherein he had learned to be abased and to suffer hunger. Paul was deeply sensible of a need of a volume of prayer on his behalf as evidenced by his request to the church of Ephesus (Eph. 6:19). At this particular time he was also dependent upon the kindly ministry of fellow-believers for the ordinary physical necessities of life, disclosed with a touch of pathos almost tragic in his request to Timothy to bring a cloak that had been left in Troas and to do his diligence to come before winter. In caring for His missionary ambassadors our heavenly Father usually works through the hearts and hands of some of His children to whom He has entrusted earthly possessions.

If only the stringent economy, self-denial

representatives were fully known, and you realized that most of it could be relieved by the money you let slip away in needless indulgences or careless waste, there would surely be a time of self-denial in your home followed by a time of glad giving.

As we approach the Christmas season how do we plan celebrating the anniversary of God's greatest gift to men? By spending unstinted sums on gifts for our families and friends? By treating ourselves to some coveted luxuries or indulging in costly festivities and amusements? Should not all of us who call ourselves the servants of Christ, seek to make His heart glad by bestowing our best gifts where He would have them go? In so doing we ourselves may find a new joy, and at the same time bring joy to some of His worthy and devoted children who are denied most of the privileges we so richly possess.

Make a big place in your heart for the lonely missionary and send forth something worth while.

HAVE WE MEAS-URED THIS GI-GANTIC PROB-LEM?

That vase continent of Africa with its untold stores of priceless resources, treasures for which the whole Western world is frantically clamoring, presents to the thoughtful observer something far more than a field for industry and commerce. Africa's biggest question is not ebony, copper or dia-monds; it is the "human" question. The human masses that once were considered on a plane little different from the big game, to be despoiled or destroyed without restraint, are

now looming up as a tremendous potentiality, a factor to be reckoned with in the near future—a factor of world-wide significance.

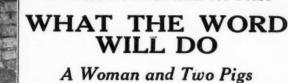
What about the African of the near future? Coming over the horizon may be discerned a new generation with minds whetted, with resources and industries developed, with stirring aspirations, and with a new slogan-"Africa for the Africans." What kind of a man is this new African to be? That all depends upon who is his school teacher. Streams of influences good and bad-particularly bad-are pouring into the land from the north, south, east and west. Will the Christian church buy up the opportunity to preempt the untouched regions in the name of our Lord? Or are we to witness the tragedy of Christian missions being dwarfed alongside the gigantic efforts of ungodly culture, sordid commercialism, and unvarnished vices that are fast crowding along the newly built motor roads into every corner of the continent?

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SHARE YOUR IRISTMAS IC

by sending a Parcel of Illustrated Pocket Testaments to Your Latin-American

Neighbors Who Have Been Deprived of the Word for More than 300 Years





A Woman and Two Pigs

Rev. T. J. Bach, who labored for twenty-one years as a missionary in Latin America, says, "In no country I have visited have I seen Christians filled more fully with the Holy Spirit than in Latin America."

Mr. Bach tells of a woman who secured a copy of Luke's gospel. She was greatly interested in it. One day the man with whom she was living found her in the kitchen reading it. He was very angry, took it from her, threw it in the fire, and went out.

After he had gone she put her hand in the fire, snatched the gospel from the flames, and threw it in the water. She continued to read the burned and water-soaked gospel and was soundly saved.

Years later Mr. Bach met her. Though she had not much of this world's goods, she offered him two pigs to be sold, and the money was used to spread the Word of God.

A Revolutionist and a Bible

Mr. Bach told of a Christian man who subscribed for their Gospel periodical. A woman in the post-office would not deliver the paper, but destroyed each copy as it came to the town. Later she got a bit careless and would tear it in pieces and throw it over the fence. A woman that kept a shop found the pieces, and used them to wrap up cakes of soap. Some distance from the town, out in the forest, lived a revolutionist, and drunkard. He went into the town, about eighteen miles, and bought a cake of soap at the shop. As he went home, he began to read the pieces of paper in which the soap was wrapped. He was filled with wonder and amazement at what he read. He went into the town and bought another cake of the same soap in order to get another piece of the periodical. As he went back through the forest, he held the paper up toward Heaven and cried to God to show him the truth.

He continued to buy the same soap until he had a box of it, and he would patch the pieces of the paper together to get more knowledge of the truth.

At length on one of the pieces of paper he saw an offer to send a Bible to anyone who would write for it. He sent for it, and was soundly converted; and when Mr. Bach visited that community there were twenty-six believers Mr. Bach told of a Christian man who subscribed for their Gospel periodical. A woman in the post-office would not

visited that community there were twenty-six believers who had found the light, and had been baptized.



A Public Letter-Writer

WHAT YOUR GIFT WILL DO

\$2.50 will sent 10 Testaments, \$10.00 will send 40 Testa-\$2.50 will sent 10 Testaments, \$10.00 will send 40 Testaments, \$25.00 will send 1,000 Testaments to save perishing souls. Remember that God's Word will not "return void." Our Lord said, "I have given them Thy Word." Will you follow His example? Funds are now in hand for almost half a million Testaments. How many of the second half-million will you send to "work for you" in the hearts of perishing souls in Latin America?

WHAT BETTER CHRISTMAS GIFT THAN TO GIVE THE WORD TO PERISHING SOULS?

.....

Mr. George T. B. Davis is leaving this month for another visit to Latin America to confer about the distribution of the Spanish and Portuguese Testaments. Please pray for God's guidance and blessing and protection throughout the jour-

PETER STAM, Jr., Treasurer,		
The Million Testaments Campaign,	M. M.	
1505 Race Street, Philadelphia, Pa.		
Dear Mr. Stam:		
Enclosed find for giving of God to our neighbors in Latin Americ	the Word	
of God to our neighbors in Latin Americ	a.	
Please send mePrayer	Cards to	
enlist intercession for the work.	curas to	
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Make Yours a MERCY Christmas!



Four Leper Boys-One 8 Years Old

Because of some one's Christmas gift these lads are today receiving food, clothing, medical care and Christian training. But what of the

Multitudes Yet In Need

There are countless lepers like these; shall they be rescued for lives of Christian usefulness?

Follow Christ's Command

Help the American Mission to Lepers, interdenominational and international, to "CLEANSE THE LEPERS." Through 140 centers of mercy in 40 countries many needy lepers are being rescued.

Increase your own Christmas joy, and put the light of hope into these darkened lives by sending a Christmas gift today.

What Dollars Will Do

- \$2. a blanket for a leper.
- \$5. food for one patient for two months.
- \$10. Chaulmoogra oil for two years of weekly treatments, a period sufficient for "discharge as cured" of a leper in the early stages.
- \$40. complete care of one leper for one year.
- \$300. a cottage for six to twelve lepers.

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	Encl	osed is	\$, my	Christmas	gif
to	the	lepers	of	this	and	other	lands.	

Name	***************************************
Address	

Light in the Darkness

Readers of the South African Pioneer, organ of the South Africa General Mission, will find in the current issue some most helpful and informing discussions of things as they are by men and women who are face to face with the real problems of African life. As an illustration of what the gospel of Jesus Christ is doing for the sons of the dark continent, and the method by which the words of life can best be brought to the largest number of needy souls, we quote from an article written by Rev. P. J. Hervey, working in Natal:

"What a difference it makes when a tool is sharpened and in the hands of a good workman! This thought came to us on Sunday as we sat and listened to the preaching of our evangelist Zama, who has recently been put in charge of the large out-stations after having finished a three year course at our Dumisa Bible Training School. If ever there was an institution deserving of support it is our Bible training school where our evangelists are being well taught in the Scripture and how to preach its truths clearly.

"After Zama began his message before a crowded congregation, all were held spellbound, for there was that food for thought, that handling of divine things in a way that began to tell on the hearts of the hearers; and, most important of all, the Lord Jesus was given the pre-eminence. The Holy Spirit soon began to work through the messenger's wonderfully clear presentation of the truth, and ere the close of the service, there was such power, such conviction, that the people could not sit in their places, but came forward to the front for salvation. Backsliders of many years knelt down in sorrow. Men and youths, women and girls were all crying to God for mercy. It was a message not to be forgotten, a message prepared in the school of the Holy Spirit and proclaimed in His power."

Ominous Shadows

We would counsel our readers to weigh well the facts stated and implied in another communication of quite a different character. Mr. Ernest Harris, also working in Natal, tells of some of the sinister unchristian influences at work in the community and the unholy crop of social disorders that portend days of evil and strife.

"Truly we have been passing through troublous times in Durban during the past few weeks. For some time now there have been indications of the coming storm. Bolshivik and Communistic influences have been at work amongst the natives in this land. The Russian leaven is working and we are beginning to see the fruit in the form of strikes and acts of violence. A climax was reached on June 17 when several thousands of natives defied authority, and riot and bloodshed ensued. The use of fire-arms by irresponsible Europeans aggravated the trouble and added considerably to the difficulties of the situation with which the police had to deal. Many innocent people suffered at the hands of these irresponsible ones, one of our own boys being shot through the foot when on his way to school.

"All this has had its effect on our work. The attendance at our night school dropped from over fifty in most of the schools to from six or seven, and on some nights no school could be held. Even now the attendance is only about seventeen to twenty, many being afraid to attend either services or the school. I would send out a strong call for prayer as the trouble is not yet over. This is only a lull; therefore pray, especially for the native Christians that they may not become entangled in these movements. The great need today is a revival. Never was the need greater than now, so we appeal to our prayer helpers to pray and pray as never before."

THINK OF IT! (A Pre-Christmas Meditation)

One winter night several years ago, in the Ukraine, Brother Gorbochoff, a Russian Christian, attended a meeting of brethren held in a farmhouse some miles from his home. When Gorbochoff had a chance to speak to the gathering he said, "Brethren, in our village there are no believers except those in my own family. We feel that we ought to make the gospel known among the villages, but we have no Bible. Don't you know someone who could sell me this Book?"

"My dear brother," replied the leader of the congregation, "we have but one Bible for this whole assembly, and it is kept here on the table of this meeting room. We do not know where another one can be bought. It is only through the kindness of a Christian brother that we have this one. We have been writing to many places about Bibles, but everywhere we receive the same reply, that there are no Bibles to be had."

Poor Gorbochoff was puzzled. He loved the Bible with all his heart, and it seemed hard to believe that he could not get one. By walking a long distance he could hear the truth once a week at this meeting, and then he would have to live a whole week on what he had heard there. For a long time he had been imagining how wonderful it would be to have a Bible. He would picture his little family gathering about God's Word, and it seemed as if the Lord Himself would be standing there teaching them. What a joy that would be! Then Gorbochoff turned to the assembly and said, "Let us pray that God may send us a Bible." His Christian friends joined him in prayer that night and for many nights after that. A whole year passed and still there was only one Bible.

One night, in 1927, as Gorbochoff entered the meeting room, he realized that something had happened. There stood the leader with a leaflet in his hands and he was saying to the assembly, "In the city of Leningrad the Holy Bible is just being printed, and here is a sample sent us by our brethren." Gorbochoff, scarcely able to believe what he had heard, called out, "May I get one, too?"

"Any one who wants one may have it," answered the leader.

For a long time the little assembly studied the leaflet and talked about the precious message from God until they finally all united in a prayer of thanksgiving.

Word was sent to Leningrad that Gorbochoff wanted a Bible. As he waited impatiently for the package to come, he would

Moody Bible Institute Monthly

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Words of Praise for a Plan that distributes the Word of God



AMERICAN BIBLE SOCIETY

The Bible House

Astor Place, New York, N. Y.

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Gentlemen: I would like to learn about the plan which assures as high as 9% according to age. Please send me without obligation on my part your booklet No. M-5, entitled "Bibles and Bonds".

Name
Address

December, 1929

"I prefer American Bible Society bonds before many others, first and foremost because they are an investment for eternity."

"My wife and I are pleased that our gift will ultimately aid a great missionary agency. We like your promptness in remittance."

"The satisfaction that I can help to aid the Gospel message and that the work will continue perhaps long after I have gone gives me pleasure."

"One attractive feature of your annuity bond agreement is that it pays a good substantial income to the Annuitant as long as he lives; and pays it promptly."

"The thing most gratifying to me is the knowledge that after I am gone my money will still be at work. That is, it means permanency of Gospel Proclamation."

"I am now past seventy-one, and have money invested in other ways that give me trouble and anxiety; but the income from your annuity bond agreement comes as regularly as the seasons."

"I have a real joy in the thought that I can have a share in the truly wonderful work the Bible Society is doing for the whole world. I consider this is the best investment I have ever made."

"To my mind your Annuity Bonds have many attractive features but I am especially pleased that my gift will aid in a great missionary work, and that when I am gone there will be no cost of administration, no inheritance tax, no wrangling of heirs."

"I have known people of keen intellect and good judgment, who in their old age could not be restrained from making unfortunate investments. It is a satisfaction that I have something laid away where I cannot waste the principal, should I be so unfortunate as to live in body longer than in mind."

"Your Annuity Bonds seem to me eating the cake and having it too; high present income, no tax on it as I am not in the income tax class now, and the assurance that when I go, the money is already in the hands of the Society that I have known and loved so long, for the best work in the world."



Picture of Keswick Wall Calendar for 1930

APPROPRIATE HOLIDAY GIFTI

The "KESWICK" Block Calendar for 1930

60 cents each (add 10% for postage) \$3.50 per half dozen " " " \$6.75 per dozen " " "

THIS POPULAR CALENDAR AGAIN READY

Back contains charming view, lithographed in full colors, corded to hang. Pad has bold dates with Scripture reference and a helpful spiritual meditation thereon by prominent writers of repute, as J. N. Darby, Frances Ridley Havergal, D. L. Moody, Dr. Griffith Thomas, Dr. A. T. Pierson, C. H. Spurgeon, and others. One sheet for each day.

The Sunday School Times writes: "Perhaps no Scripture text calendar is better known and loved or more widely used than the Keswick Calendar, containing as it does a Scripture text and a choice meditation for each day of the year. The inspirational messages are from . . . many well-known Bible teachers and speakers . . . A worth-while holiday gift."

We can also supply the Keswick Desk Calendar. Same as above except made to stand on table, writing desk, stand and the like. Same price.

Order yours today. We nearly always sells out early in the season.

Send for circulars describing our splendid line of Christmas and New Year cards, folders, etc., also free catalogue of helpful Christian literature.



Picture of Keswick Desk Calendar for 1930

CLEVELAND BIBLE TRUTH DEPOT, I. C. Herendeen, 433-435 The Arcade, Cleveland, O.

REFORMATION DAYS COMING BACK IN BELGIUM

Ten years ago last June the Belgian Gospel Mission held its first public service in its established headquarters in Brussels.

There are now 43 preaching stations; 70 workers, including 10 colporteurs, distributing freely and selling great quantities of religious literature; 9 church visitors, entering homes and doing personal work; 2 Gospel motor vans (one was recently destroyed by fire of unknown origin), constantly engaged in reaching scores of villages and cities; 2 Gospel tents, holding meetings in many villages; over 6,000,000 copies of Scriptures and Scripture distributed—Bibles, 15,509; Testaments, 297,070; Gospels and Epistles, 1,598,803; Scripture Portions, 1,040,238; Books, etc., 66,416; Tracts, Texts, etc., 3,818,092; the Bible School, training young men for Christian work; open air meetings in parks, on the streets, at markets, etc., multitudes hear the Gospel—many for the first time. Great numbers have been saved.



Street meeting with the Gospel car

Would you like to share in this distribution of the Word of God? If so, send gifts to Dr. C. G. Trumbull, 325 N. 13th St., Philadelphia, Pa.

BELGIAN GOSPEL MISSION, Inc. Mr. & Mrs. Ralph C. Norton, Directors

325 N. 13th St.

Philadelphia, Pa.

often come to the station some distance from his house and ask if there was anything for him. Finally one day he was told there was something for him. When he reached home his family gathered about him to see the new treasure and his hands trembled as he opened the package.

"Here it is, the Bible!" exclaimed Gorbochoff pressing it to his breast and sobbing. Then and there the little family joined in prayer and thanksgiving to God and in singing gospel songs. Then they put on their best clothes and had a thanksgiving dinner.

The Bible that brought such great joy and thanksgiving to Brother Gorbochoff was one of the 25,000 published by the All-Russian Evangelical Christian Union at Leningard, in the latter part of the year 1926. These Bibles were distributed all over Russia and brought great joy and blessing to thousands of Russian "Gor-bochoffs." The All-Russian Evangelical Christian Union has special permission from the Soviet government to print Bibles and New Testaments in Soviet Russia. It is urgently soliciting \$39,000 for the printing of 25,000 more Bibles and the same number of New Testaments. Those whose hearts are moved to send the Word of God as a Christmas gift to starving hearts in Russia, may send the contributions to the office of the society, 156 Fifth Avenue, New York City.

A LAHU VILLAGE REPENTS

From away back in the remote hills of eastern Burma comes the story of a whole village of primitive tribesmen turning from their animistic demon worship to Christianity. Rev. J. H. Telford, of the American Baptist Mission, in his annual report, tells of his ministry in this region and of a recent visit when the village was formally destroyed:

"I have recently returned from a visit to the village of Na Mawn. On this occasion I baptized 189 residents, most of whom were adults, married couples and many elders, some of whom were seventy or eighty years old.

"The Lahu people, like the Israelites, are monotheists; they do not worship idols. Their form of worship is like that of the Old Testament, the priest leading the people in their worship and prayers to their god Guisah. However, though a monotheist, the Lahu is also an animist. He believes most profoundly in spirits, spirits that live in rocks, trees, rivers and mountains. These spirits determine the size of his rice crop, the prosperity of his home and the health of his family.

"Last month, after I had baptized Na Mawn village, the elders requested me to destroy their temple and cast down the altars in their homes. In all Lahu houses altars are erected to the house-spirit. Candles are burned before the altar and offerings of rice are made to the house-spirit might plunge the whole household in sickness. One evening we gathered in the home of the chief of the village, from whose house the altar had been cast out. The elders of the village, the school children, as well as some native teachers, met in the house and we had a service of prayer

Moody Bible Institute Monthly

and thanksgiving. All were very happy. There are now 240 Christians in the village. Three years ago I baptized just two elders of this village, one a priest and the other a witch doctor. The testimony of the faith and lives of these two helped their fellow villagers to find Christ."

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SOMETHING DONE

No one who has not actually lived on the mission field can possibly stretch their imagination sufficiently to fully interpret and appreciate a page from the missionary diary, or a brief resume of a period of service boiled down in the form of statistics. Nevertheless we print the following report from Mr. F. C. Glass, of the Evangelical Union of South America, which sets before us what might be styled a numerical co-efficient of missionary activity. To fully tell the story of the year's work would require volumes; and most of it would be just as interesting reading as any of the popular literature of today, and vastly more profitable.

"During 1928 our little band of six colporteurs and I covered nearly 15,000 miles by land and water. And in this work our old Ford played a valiant part, though the troop of mules was by no means idle. The Word of God was carried into about half the states of the Republic of Brazil. Our sales amounted to: 1274 Bibles, 21,173 Gospel portions, 2,738 Testaments, 778 Traveler's Guides, and 25,000 Scripture leaflets and gospel tracts. Leaflets and tracts were distributed freely, and many Scriptures also donated. There

were some ten cases of conversion. Several times the number of Scriptures could have been sold had the books been available, so great is the general demand in North Brazil at this time.

"The two blind schools in Garanhuns and Recife have been at work during the year, and some ten blind men have been under instruction. Blind Andre has had a fine ministry as public Scripture reader in the market-places, reaching large numbers of folk from the surrounding country, and this in the face of persistent persecution inspired by the German priest, who hates to see the crowds listening to him reading his Braille Gospel. Andre seems to be well able to hold his own, however, and the police have proven his friends. Our meetings in the town prison have won us the confidence and respect of the soldiers. Blind Bello, the colporteurevangelist, has been fully occupied in the big state of Bahia, but I regret to say he is in poor health. In this work for the blind we owe a great deal to the Braille Missionary Union of Westbury, Somer-

Our mission to the Carijo Indians has met with real encouragement, and we can now count on the hearty good will of the senior government inspector, who allows us a free hand and appreciates our efforts on behalf of the redskins.

SOME LEPER NEWS

At least one person in every six hundred is a leper. Some one million nine hundred thousand lepers are receiving no

care whatever. In thirty lands the Mission to Lepers ministers to all for whom it has the financial means.

It has been discovered in a recently surveyed region in East Africa that twenty thousand lepers live there, without medical or Christian attention. This has led to a movement by the Mission to Lepers, in co-operation with the denominational board most concerned, designed to provide the lepers with small treatment cottages, each to care for six patients and each cottage to be built for no more than \$300.

Missionaries in Peking were astonished when a certain old man announced at a public meeting, "I am glad I am a leper! For if I had not been a leper I would never have come to this hospital. If I had not come here I never would have learned of Jesus; and I would rather be a leper with Christ than to be free from leprosy without Him."

NEGLECTED INDIANS IN MEXICO

There is need of prayer that the will of God may be known as regards the doing of Indian work in Mexico, whether by illiterate natives or by trained foreigners. One thing is clear, there is a crying need for God-raised-up native men, filled with the Spirit, who can teach their fellows the Word of God; not one here and there, but literally hundreds of them.

The devil is contesting every foot of the ground where the Indians are located. He is so well entrenched, and many who go out as missionaries are

A Gift of Love at Christmas Time

to a needy and vital cause is the ideal celebration of the advent of the Christ-Child to earth.

Annually the United Presbyterian Church

has a

"WHITE GIFT" CHRISTMAS OFFERING FOR NEEDY CAUSES

This year four causes participate:

- 1. The American Bible Society.
 - An agency which distributed 11,032,494 Bibles and portions last year.
- 2. Reformed Churches in Czecho-Slovakia and Hungary.
- A brave people holding aloft the banner of a pure Gospel.
- 3. The Evangelical Church in Poland and Russia.
- Against the terrific opposition of Atheism a courageous little band is striving to bring Christ to poor, ignorant, hungry souls.
- 4. Our Own Mission Enterprise.
 - 441 men and women missionaries in Foreign lands—we must hold the lines until we can advance again.
 - 365 men and women missionaries in the Homeland—we must bring Christ to sinful, selfish, worldly America.

Send Your "White Gift" to

U. P. BOARD OF ADMINISTRATION

705 Publication Bldg.

Pittsburgh, Pa.



TO FOREIGN MISSIONS PAY YOU A LIFE INCOME

You can make a generous gift to foreign missions and have a needed income for yourself and others from the money you give by the

Annuity Gift Plan

This plan relieves you of uncertainty and worry caused by changing values of invested funds and assures you a fixed income of

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Protect yourself against loss through unwise investments and at the same time help send the gospel to all the world.

For full information write

Ernest F. Hall, Secretary, Dept. of Annuities BOARD OF FOREIGN MISSIONS

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156 Fifth Avenue, New York

COMMUNION SERVICE orices on Collection and Bread Plates. Pastor's Sick-com Outfits. 65,000 churches use our Service. THOMAS COMMUNION SERVICE, Box W. Lima. O.

A Few of "The Otherwise Unreached"



"Sunday School! We Ain't Ever Had Any-thing Like That Round Here, Ever"

thing Like That Round Here, Ever' So said a young man of twenty, living in this rural district of Manitoba when told that the C. S. S. M. had started a S. S. in the above log school house. None of the children raised here had ever been in a S. S. or Gospel service. Twenty-five other school districts visited on this trip of our missionaries were found almost as destitute. Some of the children had never even seen a Bible. Now 570 of them are enrolled in one Bible memory contest, several S. S. are in session and others in prospect.

Indeed the opportunity offered and the response of this situation is typical of hundreds of public school districts all over Western Canada.

Canada.

DOORS ARE OPEN ON EVERY HAND.

Qualified men are offering themselves for
this work but funds are lacking. \$1200 supports a missionary for a year.

The Canadian Sunday School Mission 601 Lombard Bldg., Winnipeg, Man.

so ill equipped, that in places small progress has been made.

There has been real progress on the part of the Latin-American Prayer Fellowship. Native workers have been secured and sent into six tribes. It may be that this will be the only way to effectually reach the Indians in Mexico under present law conditions. At any rate it is a matter to fully support.

THE SANCTITY OF LAW

"You may compromise a matter of wages, you may compromise a matter of hours-if the margin of profit will permit. No man can say with certainty that his opinion is the right one on such a question. But you may not compromise on a question of law, or where there is lawlessness or even arbitrariness. Industrial liberty, like civil liberty, must rest upon the solid foundation of law. Disregard the law in either, however good your motive, and you have anarchy. The plea of trade unions for immunity, be it from injunction or from liability from damages, is as malicious as the plea of the lynchers. If lawless methods are pursued by trade unions, whether it be by violence, by intimidation, or by the more peaceful infringement of legal rights, that lawlessness must be put down at once and at any cost."-Justice Louis D. Brandeis, U. S. Supreme Court.

One reason why so few recognize opportunity is because it is disguised as hard work.

CONFESSION-TO WHOM?

A DIALOGUE BETWEEN A PRIEST AND A Boy

A parent asked a priest a boy to bless, Who forthwith charged him that he must confess.

"Well," said the boy, "suppose that I am willing,

What is your charge?" "To you, 'tis but

a shilling." "Must all men pay, and all men make confession?"

"Yes, every man of Catholic profession." "To whom do you confess, sir?" "Why, the Dean.'

"And does he charge you?" "Yes, a whole thirteen!"

"Do Deans confess?" "Yes, boy, indeed they do.

Confess to Bishops, and pay smartly, too." "The Bishops then confess? If so, to whom?"

"Why, they confess, and pay the Pope of Rome.

"Well," quoth the boy, "all this is mighty odd,

And does the Pope confess?" "Oh yes, to God." "And does God charge the Pope?" "No,"

quoth the priest,

"God charges nothing." "Why, then, God is best!

God can forgive and He is always willing. To Him I will confess, and save my shilling."

"I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin" (Ps. 32:5) .- The Bolivian Witness.

What Is An Alliance Annuity Agreement?

An Alliance Annuity Agreement is a legal contract entered into by the Christian and Missionary Alliance, an incorporated body, and the Christian investor, who is called the Annuitant.

In consideration of the sum or sums given, the Christian and Mis-sionary Alliance agrees to pay to the Annuitant regularly, as long as he lives, a specific amount, based on the age of the Annuitant.

The Christian thus makes a safe investment of his funds, assures himself of a liberal income for life, and at the same time makes a substantial contribution to the great task of taking the Gospel to the neglected, pioneer fields of earth.

Write for descriptive circular and full information to

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th Street New York, N. Y.

we constructed and the second and the second CHINESE CHILDREN Need Your Help

We establish child welfare centers, health clinics, home visitation service. We provide Christian homes for de-pendent children.

Your contribution will bring another child under Christian influence in China.

China Child Welfare, Inc. 156 Fifth Avenue, New York City

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Church Publicity

Publicity Helps for the busy Pastor and interested Layman

> ELECTROTYPES **FOLDERS** PARISH PAPER COVERS CAR SIGNS WINDOW CARDS INVITATION CARDS WALL CALENDARS

Promote greater interest and wider activity in Church work.

Catalog No. 30 now in preparation. Write for free copy. Sample assortment will be sent upon receipt of 10 cents.

The Lutheran Press

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\$1,500.00 IN CASH! For Original Sermons on Vital Christian Themes

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GROUPS

16 PRIZES IN **EACH GROUP**

AS FOLLOWS:

First Prize \$150.00

Second Prize \$75.00

Third Prize \$50.00

-ALSO-Three Prizes of \$25.00 Each Ten Prizes of \$15.00 Each

THIS prize offer is made to commemorate a quarter of a century of fruitful ministry. During this time The Evangelical Christian has been sent forth monthly with such quality that its intrinsic worth as a faithful exponent of Scripture truth and its fervent advocacy of world-wide missions has won for it a unique place in the hearts and homes of thousands on this continent and in lands beyond the seas.

Launched without capital, the editorial conviction that it had a place and a message for the whole Church has enabled it to continue and expand. Rising above denominational differences and emphasizing the great evangelical verities and unities, it has won the goodwill of thousands, representative of many communions. Now the time has come

for further enlargement to meet the spiritual hunger in the hearts of people everywhere. In line with this, The Evangelical Christian offers these exceptionally liberal prizes in order to secure sermons of power, purpose and spiritual depth. The Evangelical Christian wants to publish the best and it is willing to pay for the best, hence the following offer:

ENTER NOW IN ONE OR ALL OF THESE THREE GROUPS

■ The Way of Life Made Plain

A soul winning sermon or message with the simplest and most convincing presentation of the Gospel. . .

Great Doctrines of the Faith

Expositions of the great foundation truths of Christianity or sermons in defence of the faith.

Practical Sermons on Christian Living

Sermons that clearly set forth the practical application of Christian truths in everyday

EVERYONE CAN QUALIFY

This offer is not made solely to attract contributions from leading theologians, but rather to stimulate all preachers who have a living message. Manuscripts will be judged by an impartial committee of clergymen and Christian business men. The appeal must be made to the minds and hearts of "ordinary folks".

The Evangelical Christian

An evangelical missionary monthly (inter-denomina-tional) combining all the best features of a religious magazine. \$1.50 per year. Sample copy gladly given.

- NOTE THE FEW SIMPLE CONDITIONS

 1 A contestant may enter up to three sermons but each in a separate group. No one will be entitled to receive more than one first, one second and one third prize.

 2 Manuscript must be legible, preferably typewritten, one side of paper only, size 8½ x11; each page numbered, title and classification only to be written on top of manuscript. Must not exceed 4,000 words.
- 3 Name and address with title and classification of manuscript to be enclosed on separate sheet in a plain, sealed envelope which will not be opened until after the judges' decision. This sealed envelope and the manuscript must be mailed together. Registered post is advisable in order to insure their safe arrival.
- As no manuscript will be returned, contributors are advised to keep duplicate copy. Address manuscript to CONTEST EDITOR, THE EVANGELICAL CHRISTIAN, 366 Bay Street, Toronto 2, Canada.
- 5 Contest closes January 15th, 1930. Any manuscript postmarked January 15th, will be accepted if it reaches our office by January 31st, 1980.
- 6 Announcement of prize winners will be made in our April issue, when three of the winning articles will be published.
 7 All manuscripts receiving prizes become the property of The Evangelical Christian. Other articles (if used), will be paid for
- 8 The judges' decision is final and no correspondence will be entered into regarding their awards. The judges shall not be bound to award prizes under any classification in which there are not at least 25 entries.

The Evangelical Christian

(ROWLAND V. BINGHAM, Editor)

Dept. H 366 Bay Street

Toronto 2, Canada

December, 1929

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

CHRISTMAS THE ADVENT OF CHRIST

Strictly speaking we should speak of the advent rather than the birth of Jesus Christ. Those who deny that He was virgin born and that the possibilities that slumbered in His cradle are to be ascribed to a favorable heredity, may and do speak of His birth, but they rarely if ever speak of His advent; and that because the latter word suggests His pre-existence, the thought that He was consciously alive prior to His birth in Bethlehem. And when we think of the nature of the Person who, according to the Scriptures, left another sphere of existence in order that He might enter into and share our mode of existence, it is obvious that the advent of Jesus involved a real incarnation of an absolutely unique sort. This will not be denied by any who believe that Paul and John were speaking of an event that actually took place, not philosophizing, when the one wrote, "He who was in the form of God and who thought it not robbery to be accounted equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," and when the other wrote, "The Word which was in the beginning and which was with God, and which was God, was made flesh and dwelt among us."-The Presbyterian.

LIFT UP YOUR HEARTS!

"Sursum corda!" This is the watchword of Christmas. It was the burden of the song that floated over the world two thousand years ago from angelic lips brought from heaven to earth to announce to mortals the "glad tidings of great joy." For almost two millenniums Christmas has been the inspiration of the Christian world. Without it—but it is impossible to visualize or even to conceive of a world today in which Christmas is unknown. Lift up your hearts, is the message of God to men. There has never been a time when the exhortation was not needed, never a reason why it should not be done.

"Sursum corda!" has come ringing down through the ages from that, first Christmas till this. Every department of human life and all the variegated realm of human affairs has felt the impact of the spirit that was manifested to the world on that day. This is the day that binds the ages. Men may refuse to acknowledge the authority of Christ on their lives, they may be cynical about Christmas and hostile to the church, but they cannot live in a nation where Christianity is known and remain indifferent to the influence of Christmas (which is Christ) on the life of the world.

Every time they date a letter they admit the validity of Him who claimed to be the greatest figure of time. All things led up to the date of His birth, all history looks back to it. B. C. and A. D. span the whole arc of time from its beginning to its end.

The "Sursum corda" that comes from Bethlehem is primarily individualistic. What men needed when Christ came was a Saviour. Their need today is just the They required some one who could minister to a mind diseased, pluck from the memory a rooted sorrow, raze out the written troubles of the brain and cleanse the bosom from the sin that lay like a dead weight on the heart. The tidings that One had come who had opened a fountain for sin and uncleanness, who could speak with authority and "Thy sins be forgiven thee," good news indeed for the people of that day. It is the best news for the world today .- Toronto Globe.

CHRISTMAS COMPASSION

"Do you wonder," writes a missionary among the lepers of the Far East, "who are the world's most miserable people?" It is a question which Christian people are likely to ask themselves at Christmas time. "But let no one think of the lepers as the most miserable ones—at any rate, not those in our mission homes and hospitals. They do have much reason to be wretched, as those of us who constantly mingle with them know to our hearts' sorrow. Yet in fact they are usually and on the whole quite cheerful."

At the season which commemorates the birth of the Christ Child many compassionate people are sending to the American Mission to Lepers, New York, their own Christmas gifts. Such gifts help to provide needed buildings, food, clothing, medical care and Christian teaching for thousands of the world's present-day sufferers from that ancient disease—to the long-ago victims of which the Great Physician born on the first Christmas Day showed frequent and tender compassion.

Ministering to "untainted" children of lepers and to their children who have fallen victims to the disease, is a part of the world-wide work of the American Mission to Lepers. The former it saves from leprosy, and cares for through child-hood until they take their places in the world as healthy Christian men and women. For the latter it provides medical care until, in most cases, they too are able to be received safely in the homes for untainted children, as themselves free from every symptom of leprosy.

NEW UNIVERSITY TO SPREAD ATHEISM

The first anti-religious university in the world was opened recently in Leningrad, Russia, with elaborate ceremonies in the huge building of the House of Culture. Named after Stepanoff Skvortsoff, pioneer atheist, in Russia, and dedicated on the anniversary of his death, the new university began its sessions with 300 students, forty-seven of whom were women.

The institution, its founders say, is intended to prepare a large body of anti-religionists and active propagandists of militant atheism. In opening the university Prof. Tan Bogoraz, of the Russian Academy of Science, declared that at the present time, "when the church is attempting to regain its lost power in Russia," a relentless struggle based upon strict science must be carried on against religion.—Associated Press.

THE DEADLIEST INFECTION OF ALL

If man's religious faith has been since the beginning an illusion, a self-born figment of the human mind, merely the unsubstantial stuff that dreams are made of, then the sooner so vast and costly a delusion were swept away the better off men would be.

So believe the Russian leaders, and they are resolutely and energetically working for the extermination of religious faith of any kind whatsoever.

More significant for us in America is the fact, about which there can be no doubt, that the Russian propaganda is to be found in leading American universities and colleges insidiously at work today. Russia is boring from within and exactly where it will count for most.

It is at work everywhere. You catch its sneer at religion in Smith College or Columbia University. You hear it from humbler lips among Loray mill organizers. You hear it avowed in the Mecklenburg courthouse. It is creeping into our magazine literature, into novels, into textbooks. Soap box orators are proclaiming it everywhere they can reach.

If the universe is godless, if man is soulless, if the passing hour is all we have and death the end, the meaning of our lives, our ideals, our heroisms is all changed at the root and source of human motivation. Let the mind of the masses accept that unmitigated materialism, that unalleviated animalism, and whence then will come the power to bridle men's selfishness, sensuality, cynicism—and to cure human despair in the hour of tragedy or pain or bitter disappointment?

Recklessly, ruthlessly the Russian Reds would make all men indifferent to Jesus, the Christ, and His teaching, abolish Sunday, tear down the churches, burn the Bible, and worship Lenine and Communism only. That is what Christendom faces. It is no transient fad. It is a tremendous, well organized and ably generaled attack over a wide area.

It is at last reaching into our own communities. We have heard language of late out of the mouths of determined and well financed agitators that sounded too strange and outlandish to seem imty in eninnonies se of vortsdedideath, ssions whom

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More than 1,400 Christmas Gift Subscriptions to the Moody Monthly were entered on our records last year. Every person who sent in a Christmas Gift LIST last year was sent a copy of their list the other day in order that they might conveniently renew these GIFTS. We are already receiving these lists back, for CHRISTMAS GIFT RENEWALS—and many have added more names. Each has asked that we send the usual gift card to their friends and to mail the GREETING CARDS to themselves.

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portant. But they are advance spokesmen of a movement America has got to meet and overthrow or drift into a strife as terrible as any that has shaken and bled nations in other times.-The Spartanburg Herald.

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TWO GREAT FORCES

About fifty years ago, Moody and Sankey were holding their powerful spiritual-awakening meetings.

Moody, the preacher, could not sing; Sankey, the singer, could not preachand what a lesson we get out of this!

By the practicability of the preacher and the humility of the singer, tens of thousands of skeptics and sinners changed their course.

One an enthusiastic evangelist, the other a gentle singer, two great forces in combination-just two laymen co-operating.-The Silent Partner.

AN EASY RELIGION

An easy religion can make no appeal to strong men. In a recent sermon Dr. Henry Howard, of New York, said that a difficult and not an easy religion is the one that will attract followers. "We are advocating today an easy religion," Dr. Howard said. "We think that by removing the rigor of its requirements we will increase its power of attraction. But, by a strange paradox, it is always the difficult which attracts." Jesus did not offer feather beds to His followers. They were to strip themselves of all material advantages. They were to suffer hunger, nakedness, peril, sword, and were to be bed-fellows of death. But they answered the challenge of Jesus by tens, hundreds, thousands, millions and they will continue to come so long as they get the right challenge. A free jaunt to Arcadia will not attract the strong and the bold souls of this world, but when Antarctica, grim, terrifying, deathenshrouded, casts her challenge down, it would have taken a fleet of ships to have carried all the men who responded to that challenge from all ends of the earth .-The United Presbyterian.

WHAT UNITARIANS BELIEVE

The leaders among Unitarians, as represented by Rev. John H. Dietrich, of Minneapolis, believe that the new theology contains almost no reference to God. Prof. Harry Elmer Barnes, of Smith College, whose recent book, The Twilight of Christianity, is dedicated to Dr. Dietrich, declares that the Minneapolis minister is the foremost exponent of civilized religion.

"Man is an end, and not a means," Dr. Dietrich stated. "He is the end of all loyalty and endeavor, and the main purpose of human life is not to glorify God but to glorify man. Humanism is a religion which frankly states that man depends solely upon his own intelligence which results from human inquiry. Revelation does not enter into the scheme We cannot depend upon of things. prayer or miracles, nor do we blame any cosmic power for the evil of the world. The great trouble is man's inhumanity to man!"-The Chicago Tribune.

Moody Bible Institute Monthly

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The gospel is for all classes of people. We are glad when we hear that the cultured, the aristocratic and the wealthy are bowing down to Christ and accepting Him as their only Saviour from sin and death. We are glad that there are churches whose appeal is especially to these classes. Too often they have been neglected. On the other hand, we grow indignant when men speak patronizingly of certain churches "as churches for the common people." Let us rejoice that throughout history the common people have heard Him gladly.-Watchman Ex-

MUSSOLINI VERSUS THE SALOON

"In the last five years," says Benito Mussolini, strong man of Italy, "I have closed 27,000 saloons. Give me time and I will close them all."

What has Mussolini got against the saloon?

Mussolini is the most conspicuous exponent of efficiency in the world today. The saloon and the product it dispenses

is the foe of efficiency.

Too much land is devoted to vineyards and not enough to wheat, declares Mussolini.

But why? Why is the cultivation of vineyards less desirable than the growing of wheat?

Because the product of the vineyard does not contribute to the making of efficient citizenship. Wine cannot take the place of wheat as the builder of manhood and womanhood; the saloon is no substitute for the bakery.

Many of our American wets have been singing of the joys and blessings of the wine-drinking countries of Europe. Now comes Mussolini declaring he will close all the saloons and turn the vineyards of sunny Italy into wheat fields.-Chicago Evenina Post.

WHEN WILL WARS STOP?

Wars will stop when God stops them. And not before. Men cannot remove war from the world. Men can, under certain circumstances, avert this or that war by arbitration, or compromise, or amicable settlement. They can do much to reduce or avoid causes of aggravation between nations; they can go far in the way of mutual understanding; they can show trust instead of distrust in one another; in these and in other ways they can maintain peace and prevent certain wars. But men can no more remove war from the world than they can remove sin from the world than they can remove sin from the world. "From whence come wars and fightings among you?" asks the inspired and practical James. He answers: "Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not" (James 4:1, 2). The natural man is at enmity with God; and those who are at war with God cannot have any permanent peace with one another. Sin is the root of war; and only God can deal with sin.-Sunday School Times.

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Beautiful, distinctive and exceptional value. Carry greetings and appropriate Bible verses. Convey to your friends the true meaning and spirit of God's great gift on Christmas Day. Christian people everywhere are demanding and using Bible Verse Christmas Cards as the only true expression of Christmas joy. Sixteen assorted cards with fancy lined envelopes in holly gift box for only \$1.00 PER BOX

Order a box today (special rates on quantities), ask for details of money raising Christmas card plan. Your unqualified satisfaction guaranteed. Agents wanted.

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THE REAL PROPERTY AND ASSESSED ASSESSED.

THINE be the peace the angels sang.
Thine be the glad good will to men.
Thine be the joy the Christ-Child
brought
And every Christmas brings again.

One of a hundred equally good cards (3x5, sepia on India tint), including Christmas, birthday, sympathy and other friendly and inspirational messages, many by Annie Johnson Flint.

SPECIAL HOLIDAY OFFER of 40 cards and envelopes, no duplicates, \$1.00 postpaid. An ideal gift for a busy friend or an invalid. Send Dollar and address and I will mail them direct, saving you trouble and expense. Satisfaction guaranteed or money refunded.

Cards only, 25c doz.; \$1.25 hundred. Envelopes 15c doz.; 75c hundred. Postpaid.

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Christmas Postcards with Bible texts, illustrations, greetings. 10c doz. 75c a 100
"Peril of Hunkey Hollow" by noted Evangelist, cloth, 173 big pages, fine for Christmas. Price \$1.25
Box of 50 Christmas greeting cards and and envelopes, steel engraved, price \$1.00

Everything postpaid
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Scripture Text Greeting Cards for Christmas

Our 1929 Box Assortment contains 16 engraved cards of beautiful new designs and colorings, with fine lined envelopes to match. In addition to the usual Christmas salutation each card has an appropriate Scripture verse.

Your friends will appreciate these beautiful messages of joy and hope written in honor of Him whose birthday you are celebrating.

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We have 5 other books — "Jocko-Homo Heavenbound," "Puddle to Paradise," "Toadstool among the Tombs," "Albib, Lullaby, By-by" and "Rastus Augustus." The last a dialog in Negro dialect.

Their Young" (8 pages) and "Cousin's Day at the Zoo." (8 pages) and "Cousin's Day at the Zoo." (8 pages)

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Modern teacher training, new methods for the lesson hour, and "features" to keep up the attendance are all good. But the Sunday school teacher who really succeeds in building up a large class and keeping up attendance is the one who knows how to make the lesson interesting!

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I wrote to a tooth paste company protesting against their full-page advertisements displaying girls smoking cigarettes with pleasure, because their tooth paste removed the yellow stain from the teeth. I received the following reply:

"From your letter and other similar ones which have come to us since this campaign started, we now know that this advertising has been objectionable to a number of people and have therefore cancelled all of the advertisements of this nature scheduled to run in the balance of the campaign this year, which are not now on the press."

I want you to realize that so small a thing as writing a letter may become a potential factor in creating conviction and action. Letters, when piled high, will eventually call a halt to such advertisers and their allies, as surely as an embankment of tiny snowflakes will stop the Twentieth Century Limited as it speeds across the country.

This is a solemn obligation and service. Will you be silent? Surgeon-General Hugh S. Cumming, of the United States Army, declares that the use of cigarettes by women is the greatest evil in American life today.-May Genevieve McGee, in Watchword.

THE VALUE OF A CENT.

What is the value of a cent? Not much, we think. So insignificant that we can lose one or even several with equanimity. It is scarcely worth a minute's time of an unskilled laborer. And yet our system of mass production has given the cent a good deal of power in certain fields.

A cent will purchase more than 400,-000 words of newsprint-many of them the words of experts on finance, health and sanitation, education, fashions, sports, the most recent findings of scientists and research workers.

In the United States a cent will, on an average, carry a ton of merchandise more than half a mile. Wheat dumped into the hold of a vessel bound for Hamburg will be carried fifteen and a half miles for a cent. If it is bound for Genoa a cent will take it nineteen and a half miles. A boxed auto will travel from Detroit to Australia at the rate of nine miles for a penny .-- National Home Study Bulletin.

COLUMBIA BIBLE COLLEGE

The Columbia Bible College, Columbia, S. C., has a roster of sixty students this semester. Rev. R. C. McQuilkin, D. D., is the dean. The buildings are adequate and fitting, but under a debt, which the Christian people of South Carolina are urged to remove.-Dr. Thornton Whaling, in The State.

BIBLES AS TEXTBOOKS AT WEST POINT

The American Tract Society has just presented the freshman class at West Point Military Academy with 417 beautiful Bibles, each stamped in gold with the name of the cadet. These Bibles are used in the English Department and are

Moody Bible Institute Monthly

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Col. Wheat, formerly chaplain of the academy. For fifty-five years the society has presented Bibles to the graduating class; but during the last three years, it has made a double presentation of Bibles to the freshmen and sophomore classes for study of the Bible as English, and also to the graduating class. This presentation is made possible by a New York friend of the society, in memory of her father and mother.

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NEW YORK BIBLE SOCIETY ANNIVERSARY

A special service in recognition of the one hundred and twenty years of Bible distribution carried on by the New York Bible Society will be held on Bible Sunday afternoon, December 8, at four o'clock in the Holy Trinity Lutheran Church, Central Park West and Sixty-fifth Street, New York. Rev. Samuel Trexler, president of the United Lutheran Synod, will deliver a brief message; Dr. Edmund A. Keigwin, D.D., pastor of the West End Presbyterian Church, will read the Scripture and offer prayer, and Rev. Paul Sherer, D.D., will deliver the anniversary sermon under the title "The Word of Our God Shall Stand Forever." Rev. Ralph W. Keeler, D.D., has written a special anniversary hymn for the occasion. A chorus of a hundred voices will sing.

POCKET GOSPELS FOR STUDY AND SERVICE

The American Scripture Gift Mission, 119 S. Fourth Street, Philadelphia, Pa., which publishes unusually attractive pocket Gospels, is suggesting a campaign of "seed sowing" and evangelism in connection with the adult Bible classes which will use the International Uniform Lessons in 1930. It is suggested that every member of such a class be furnished with at least two of the little red Gospels of Matthew, one to be carried and the lesson studied from week to week, the other to be given away to someone who is drifting and who should be brought into the fellowship of the class and won for Christ.

If one-half of the people who are now enrolled in adult Bible classes who truly love their Lord and Saviour would let some "overflow" of the profession touch the lives of others with the love and claims of Christ, what a harvest of souls might result! We must first sow the seed, and there is none better than the written Word, watered by prayer.

A COMMENDABLE THOUGHT

The four factors in the decline of the American home, according to the Moody BIBLE INSTITUTE MONTHLY, the magazine of the great "West Point of Christian Service," are: (1) The modern liberal view of theology. (2) The neglect of family worship. (3) Material prosperity with its resultant luxury. (4) The unwillingness of many modern women to take their God-ordained place in the

This is a pretty courageous and eminently fair analysis of the modern situation here in this country. It is recognized as hitting close to the bull's-eye of of serious thought on the part of responsible leaders in the social and Christian world.

Number one is the most important and properly placed at the head of the list. Nobody sees the value of this indictment of the so-called modern church of Christ quite so clearly as the level-headed, spiritually-minded patriots in the God-blessed America in which we live, true scientists, statesmen of the Gladstone type, profound thinkers of the type of the late J. Pierpont Morgan or the late Hon. Selden P. Spencer, and a host of statesmen-preach-

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PRONOUNCING

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THE ASKING

studied under the direction of Lieut. exact truth. It is certainly worth a lot ers, who reckon their own importance second to their spiritual and patriotic duty. The reason for this first point of the Moody Monthly is merely this: A fading responsibility to and affection for . the revealed and self-evident Word of God leaves men correspondingly irresponsible toward all other authorities and elevates the ego in an appalling manner.

> Neglect of family worship is a blow at the virile type of God-fearing and humble citizenship that marked the best pages of our history from the first. American men have been traditionally



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December, 1929

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bred in firesides where family worship held a very prominent place. The careless, irresponsible generation now in the ascendency in public affairs is that which knows nothing of the experience referred to here.

Material prosperity is running true to its past records. The nation is becoming soft in matters of morals, loose where it ought to be steadfast, and profligate, as well as selfish, where it ought to be sensing the fact of stewardship in matters of wealth.

The last follows quite as naturally as night falls when the sun goes down. Women, in their search for the freedom of their men, are running the gamut of life and have abandoned their place in the home. This charge is self-evident.

America needs Moodys, Spurgeons, and serious-minded men to call it back to the bed-rock of regularity and conservatism in matters of Christian thought, or the foundation, which is moving perilously, may move too far. The Moody Monthly deserves the commendation of Brookville people and all others who sincerely desire the perpetuity of the loftiest in national ideals .- Brookville (Pa.) American

"JESUS IS COMING"

Few of the books in Christian circles have been more helpful or have enjoyed a larger distribution than Jesus Is Com-This has now been published in forty languages, with a total of 936,000 copies. It has been translated into every tongue in Europe with the exception of the Roumanian, and a special request has been made for an edition in this language. The author, William E. Blackstone, has just celebrated his eightyeighth birthday, and it is not improbable that he will live to see his splendid book reach a circulation of one million.

CHRISTIAN COURTESY

I have recently attended the meeting of a synod which from the point of numbers, was the greatest of all our synods.

It is a tax upon any local church to entertain a large body like that and requires a great deal of work upon the part of the pastor, the committees of entertainment, and upon the housewives. The pastor, the church and the town were equal to the occasion. I have attended many synods, but I do not believe that I ever attended one where the local church had arranged all the details for the entertainment of the synod so nearly perfectly.

They sent to every minister a gracious invitation to be present. They provided a return postal card for the minister to make his reply and at the same time give the name of the elder, who would represent his church. The only thing the minister had to do was to sign his name to the card and state whether he would or would not come.

About one-third of the brethren did not respond to the gracious inquiry as to whether they would attend the synod. There was a stamped card all ready. An invitation had come to be the guests of the church, but they took no note of the invitation and made no response. That kept the good people on the uneasy bench, for they could not even guess how many of these silent brethren might turn up at the last minute and how many of them might bring their wives with them. If we had to grade this particular line of action, or inaction, as to the way it ranks in the field of Christian courtesy, there is no figure that would express it except zero.

Eighty-nine men who wrote saying that they were coming did not come, and did not take the trouble to notify the church that their plans had changed. The result was that eighty-nine places were held open until the last day of synod, but the expected guests did not come. Some homes that expected two or three guests did not have any, and yet had to live in a state of expectancy for several days. If we had to grade this particular line of courtesy, we would have to grade it minus zero.

The thing that I am speaking of is not simply a breach of good form. It goes far deeper than that. It is lack of Christian thoughtfulness. Of all the people who ought to be noted for their Christian thoughtfulness, ministers and elders ought to take the lead. It is a part of our very religion.-Walter L. Lingle, in the Presbyterian of the South.

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FUNDAMENTALISM LOSES A LEADER

In the death of Rev. John Roach Straton, pastor of Calvary Baptist Church, New York, the cause of theological Fundamentalism has lost one of its most conspicuous and militant leaders.

Dr. Straton was a man of strong convictions and fighting spirit. He sincerely believed himself to be a champion of the "faith once delivered unto the saints," and he gave himself to his cause with unfaltering devotion. He kept his church in a turmoil by uncompromising insistence upon dogmas which he regarded as essential to the Christian religion; but conflict was to him the breath of life and he wore himself out in defending his position.

We may disagree with the theology which Dr. Straton espoused, but we can not fail to admire the loyalty and courage with which he sought to sustain it. One of the characteristics of the fundamentalist faith is that it tends to develop virility of belief. It has moral muscle and spiritual zeal. It is apt to be harsh and unloving-and these are serious defects-but it is seldom weak and apologetic .- Chicago Evening Post.

ARTHUR BRISBANE ON ATHEISM

A Russian university in Leningrad is opened to "teach atheism." Three hundred students, forty-seven of them women, will prepare themselves for "active propaganda of militant atheism."

If any newspaper is published in heaven, that news items will go on the comic

It suggests a colony of ants on a railroad right of way organizing a university to prove that there is no such thing as an engineer .- Herald & Examiner.

Truth Illuminated

William Norton

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If you go to a certain bank in Paris to have a check cashed, a little window will open and close quickly, and, if there be any question as to whether you really cashed that check and took money out of the bank your picture will be brought into court. It was taken from the window as you cashed the check and received your money. "Be sure your sin will find you out." It is a detective that follows with patience and will find you sooner or later .- A. C.



THE EVER-PRESENT HELPER

God is at home in the world and His will is for those who seek His presence and learn to trust His grace and His providence to find understanding and comfort in His presence. A young business man, whose place of business had been swept away by fire and who with his young partner had been obliged to make a quick decision and to assume serious responsibility, told me in relating his experience: "If father had been at home we would have called him in and would have known what to do and we should have rested upon his judgment, and all would have been well."

Oh, that all the perplexed, troubled sons of that other, our heavenly Father, might know that He is at home, that He is within reach, that they can call upon Him whenever they will, and that before they call He will answer .- J. C. Massee, in Conflict and Conquest in Holiness.



THE CRITERION OF CHARACTER

The criterion of character is moral identification. When Abraham Lincoln was assassinated there were men in the North who applauded the act, but no sooner did the words, "Served him right," fall from their lips than they were instantly riddled with the bullets of the patriots. Why? Because the men of the North looked upon soul-identification with treason as treason, and sympathy with a traitor as making a man a traitor.

It is worth while to question ourselves with regard to our moral identification. Where do we stand with regard to Christ? If our life belies our lips, if we make an orthodox profession but live a heterodox life: if we trifle with what we ignorantly call little sins and allow them to have dominion over us; if we are cowardly and silent, and given to desertion as the Christ of God stands at the bar of public opinion; if we not only refuse to confess Him ourselves, but hinder others from confessing Him, we morally identify ourselves with those who cried: "Away with Him! Not this man, but Barabbas!"-J. Gregory Mantle.

AIMLESS HACKING

The lamented Professor Olney, of Ann Arbor, used to tell the story of a Chinaman who stood by the wayside hacking at a long log. He never struck twice in the same spot. A traveler came along, and, seeing the uncertain hacking said, "Well, John, and what are you making?" "Oh, don't know," said John, "maybe idol; may-be bedstead!"

Just so aimlessly is life often lived that people do not know the real object of their toil.-Onward.

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ASLEEP ON THE TRACK Ephesians 5:14

We believe it was Dr. John McNeill who said to a group of ministers, that he once came upon a drunken man fast asleep between the railway tracks and the midnight express was almost due. He said to the ministers: "What would you have done?" It did not take long to think. One said, "Man, I would get him off the track. I would not be mild in dealing with him. I would not invite him to get himself off. I would be rough, and seize him, and by main strength I would drag him off though I dropped exhausted by his side." "And," said the preacher, "that is the state of every unsaved soul-asleep between the tracks, and God's judgment express almost due."-Serving and Waiting.

THE HIGH COST OF CITIZENSHIP

The fee for citizenship used to be \$15. Since July 1 the price has gone up to

Some papers think this is a good thing. American citizenship ought to mean so much to a man that he is willing to pay \$30 more. And not only that, but the right kind of immigrant will be so industrious and prosperous that the increased cost of citizenship is only a small matter to him. A man that cannot afford this is not a desirable citizen.

But there is another side to this matter. The value of citizenship cannot be measured in dollars and cents. It ought not to be a question how much or how little a man can pay for his citizenship, but how good a citizen he is, and ofttimes the immigrants with many dependents and small incomes are the best citizens. These are men from whom the payment of \$45 would be a hardship and yet whose citizenship would be highly desirable.

What a blessing that in the kingdom of heaven citizenship is free to all, even to the poorest. "Blessed are the poor in spirit," said the Lord, "for theirs is the kingdom of heaven." James wrote: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"-The Banner.

THE SPIRIT OF REBELLION

When I was an infant, I rebelled against my nurse; when I was a child, I rebelled against my teachers; when I was a young man, I rebelled against my father; when I reached mature years, I rebelled against the state; when I die, if there is a heaven and a God, I'll rebel against Him.—Louis Blanc, who died on the scaffold

* * *

A SHIP OF CORPSES

Some years ago, a whaler in the Arctic regions was hemmed in by ice. Sighting another ship near, the captain hailed her, but got no answer. After a time, as no signal was given, they formed a boarding party, and, seeing a man seated with his log-book through the porthole, hailed him. Receiving no reply, they got on board, and found all the crew frozen to death! By the log-book the vessel had been wandering among the ice for thirteen years! The ship had been carrying a cargo of corpses, well preserved in their frozen state.

May it not be that in many churches today a similar fact is present? Outwardly alive, busy at life's duties, and even Christian activities, there are whole companies who have never really been "born again"-the devil's well-preserved crews of frozen corpses (Rev. 3:1).-Selected.

C

+ + + GOD'S RESOURCES FOR GOD'S BUSINESS

On a stormy night in winter two men came hurrying into a little station on the Highland Railway in Scotland to catch the train for Edinburgh. Both were just in time to see the rear lights of the last car disappear in the gloom. One of them, a nearby farmer, said to the station agent, "Last train tonight, sir?" "Last train tonight," was the curt reply. With a half audible grunt of disgust, he turned up his coat collar and plunged out into the storm to trudge off home. He was only going down to the capital to do a little shopping; no one was inconvenienced but himself and perhaps his wife.

Watch the other man. He was driven, he is a peer of the realm, and a member of His Majesty's Privy Council. "Did I understand you, sir, that that was the last train tonight?" "Last train tonight, my lord." "Have me a special from Aberdeen at once, please. I want to catch the morning express at Edinburgh, in order to be in London tomorrow evening for an important meeting of the Council." See that man jump to the telegraph instrument, and in fifteen minutes there is a special on its way from Aberdeen to pick up one man so he can catch his train for London, and the British Government pays the bill. Why? Because his errand to London is not his own business, but the business of the Empire, hence the resources of the Empire are at his command.

God gives no promises to a selfish, selfcentered life; but if your supreme desire is to serve Him and see His kingdom extended on earth, the resources of His kingdom will be at your command.-Adapted from James A. Francis.

THE TIDE OF GOD'S LIFE AND LOVE

In New Brunswick the tides rise very high. A friend whose life was spent in the region of St. Johns tells of a river near there which flows with tremendous force into the sea. When the tide rises, however, there begins a fierce battle between the river, drawn down by gravitation, earth's force, and the tides, rising under the influence of the moon, heaven's force.

At length the tide proves to be the stronger, and gradually the fresh waters are forced back by the waters of the sea. The salt water has been known to flow up the river a distance of eighty-four miles.

As the only force that could turn back the river is the force of the sea, so the only power to turn back the currents of our sin and selfishness is the tide of God's life and love.-Sunday School Times.

READY FOR BOTH!

It is said that an old Roman coin bore the figure of an ox standing midway between an altar and a plough. Underneath were the words: "Ready for either." But the Christian might improve on that, and say, "Ready for both."

Certainly the highest and best service we can render to our Lord can only be rendered when we have first of all presented our bodies as a living sacrifice, first given ourselves unto the Lord .- J. E. Williamson.

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Christmas Suggestions

Cards for Christian Workers \$3.00 a hundred

These cheery greeting cards have beautiful designs, and on each one is written a scripture text, as well as a special Christmessage. An envelope lined in color comes with each card. No. 2434 is a design which shows the Wise Men looking at the Star in the East. No. 2436. The tall church tower stands out clearly in the night with a background of stars in a dark blue sky. The sentiment is "Let both the solemn hush and the transcendent joy of the Christmas season fill you with brightest hopes for a glad New Year."



No. 2436

Christian Stationery \$3.00 a hundred

A note written on Christmas letterhead stationery is a way of expressing Christmas Cheer that is just a little different and out of the ordinary. A wish or thought, original with you and written for the particular individual to whom it is sent, is deeply appreciated. The designs are done in color on heavy writting paper, 6 1-2 by 10 inches. Envelopes are included.

C. L. 2. Snow covering the steps of this church entrance and the bit of holly used as decoration to give the atmosphere of Christmas.

C. L. 7. A country village showing a few houses in the distance covered with snow.

Scripture Calendars

12 cents, postage extra. Size 5½ by 8¾ inches is made up of four designs of winter landscapes and each design is appropriately decorated with Christmas flowers or foliage and are lithographed in full colors and have appropriate Bible texts, commemorating Christmas. Each has a silk cord for hanging and a monthly calendar pad with a de luxe cover.

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David a Saviour,

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10 cents each; \$1.00 a dozen, assorted. The pictures and text matter have been carefully prepared so that these books will appeal to boys and girls from six to twelve years of age. Each book comes in a heavy plain envelope.

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A blinded orphan girl in Jerusalem was rescued from the Turks. They wished to take a photograph of her and the photographer got her to pose, holding a book in her hand. But when the photograph was printed it was found she had spoiled it by moving her hand. The photographer remonstrated with the child and then discovered the reason. She was holding a Braille New Testament and she said to the photographer, "My hand touched the name of Jesus, and I could not wait, but I had to see what happened." She had the belief that wherever Jesus was, there something would surely happen. (Isa. 9:6; Phil. 2:9, 10).—S. S. Chronicle.

+ + + NOT THE PHRENOLOGIST'S FAULT

A phrenologist, lecturing in a certain town, declared his ability to tell any man's nature from his head. A rough-faced, stern-looking man mounted the platform. After a thorough examination of the subject the lecturer described him as harsh, cold and possessed of many disagreeable traits. The audience laughed derisively, for they knew their neighbor to be kind, genial and benevolent. They told the professor that he had miserably failed to judge character by his science. But the man himself was not amused; turning to the people, he said: "Friends, you have heard portrayed exactly my nature before Jesus took possession of me. If there is any change, the honor belongs to Him."-Expositor. + + +

TWO CONTRASTING EPITAPHS

Near the village of Leamington, Warwickshire, England, in a small country churchyard, connected with a beautiful ivycovered church, may be found a stone on which is this inscription:

Here lies a miser who lived for himself, And cared for nothing but gathering pelf. Now where he is, or how he fares, Nobody knows and nobody cares.

The other epitaph is in St. Paul's Cathedral, in London. Among the many monuments to England's heroic dead which this building holds is one which at once arrests attention by its simplicity and beauty. It is a plain sarcophagus on which rests a recumbent statue of noble presence. Beneath the figure are these words:

Sacred to the Memory of
General Charles George Gordon,
Who at all times and everywhere gave his
Strength to the weak, his substance to the poor,
His sympathy to the suffering, his heart to God.

Was there ever a more beautiful and significant epitaph?-Youth's Companion.

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As Others See the E.C.

"Has been outstanding for the truth of the Scriptures and for all that Christians hold so dear."—W. G. Jaffray, President, Toronto Globe.

"I have rejoiced in your long ministry, which has been consistent in itself and richly blessed of God."—Editor, "The Christian," London, England.

"Most hearty congratulations upon the completion of 25 wonderful years of ministry."—Editor, "King's Business."



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The Evangelical Christian

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Practical and Perplexing Questions

Grant Strob

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

JESUS' FRIEND

T. B. W., Canton, O.

Question: In what respect was the devil a friend of Jesus, or why did Jesus choose Judas when he knew he was a devil? (Matt. 26:50; John 6:70).

Answer: Not Satan, but "a devil," or traitor, one who is animated by the spirit of the devil. Jesus addresses Judas as "friend" probably as a rebuke, reminding him of their past intimate relationship.

BETWEEN DEATH AND RESUR-RECTION

I. M. F., Whiteley, Pa.

Question: Is there consciousness between death and the resurrection?

Answer: The conditions of the state of the soul after death as depicted in the story of the rich man and Lazarus, describing sensations and carrying on conversation, leave no doubt that after death people are conscious (Luke 16:19-31). The vision of the martyr souls under the altar (Rev. 5:10) also proves their consciousness.

REIGNING WITH CHRIST

L. K., Cleveland, O.

Question: Does not Revelation 20:4 indicate that the Church will go through the Tribulation?

Answer: If we but knew the antecedent of "they" in the first part of the verse, there would not be so many diverse interpretations. However, "they" may be identical with those in the latter part of the verse, namely, the martyrs of the Tribulation period. But this does not exclude the Church from reigning. There have been many Christian martyrs, yet only a small portion of the Church has suffered martyrdom; but we believe that the entire Church is to live and reign with Christ (1 Cor. 6:2). Another interpretation finds three reigning classes in this verse instead of only one: (1) An enthroned company, which is composed of all saints of both Old and New Testaments, represented by the twenty-four elders who have taken part in the scenes unfolded in chapters four to nineteen. They shall be resurrected or changed when Christ comes for His saints (1 Thess. 4-15-17); (2) the souls of those who had been beheaded for the testimony of Jesus and for the Word of God, an earlier class of martyrs than those who were martyred under the Beast (6:9-11), but now living and reigning; (3) the martyred who refused in every way any allegiance or submission whatsoever to the Beast (13: 15-17).

AUTOMOBILES

J. R. J., Sleepy Eye, Minn.

Question: Does Nahum 2:3, 4 refer to automobiles?

Answer: This passage has been so interpreted, and we do not wonder at it, but in reality it is a vivid description of the consternation and confusion of the city of Nineveh at the time of her siege and capture by Sennacherib. The chariots are real chariots, not automobiles.

CHRISTIAN SCIENCE

J. G., Cullom, Ill.

Question: I have bad eyes and have worn glasses for more than fifteen years. Is it a sin to go to Christian Science to get healed?

Answer: Since Christian Science is anti-Christian and anti-scriptural, our advice is to have nothing to do with it. Better consult a good Christian occulist. Not only might you receive greater benefit for your eyes, but you would not endanger your spiritual life.

TRAINING OF THE CHILD

J. C., Winnepeg, Can.

Question: What is the proper interpretation of Proverbs 22:6, 7?

Answer: It is sometimes understood to mean that parents should observe their children in order to discover their natural bents and then train them along the line of their natural endowments and inclinations. The counsel may be wise, but is not the primary nor the most important teaching of the verse. The word "train" comes from a root word meaning "to narrow" or "hedge in," and hence one of its derived meanings is "to initiate," "in the way that he should go," or "at the mouth of his way"; that is, at the very beginning, A child understands much more that he can express, and his training should be begun at once, from birth, or with the first show of intelligence. Such training will persist even to old age. Timothy "from a child" knew the Scriptures, and in due time the fruit appeared in his life. If any one lesson above another is needed by Christian parents today, it is the one contained in this verse.

JUDICIAL BLINDNESS

J. H., Crown Point, Ind.

Question: How harmonize John 12:37-41 and Proverbs 16:4 with 1 Timothy 2:4 and 2 Peter 3:9? The latter two passages reveal God's earnest desire to save men, while the former seem to indicate that we have no will in this matter at all.

Answer: The seeming contradiction is removed by a proper understanding of the

passage in John 12. The statement in verse 37 shows that the people might have believed on Jesus if only they had accepted the many "signs" which He had performed among them for that very purpose. Morever, verse 42 declares that many even of the chief rulers actually believed on Him; so that all who heard Him might have believed on Him had they so chosen. Why then is it said, "Could not believe"? It was because, as Isaiah prophesied, of their blindness and hardness of heart, which was not a state arbitrarily inflicted by God, but a judicial blindness and hardness that resulted from their own wilful unbelief.

ASSURANCE OF SALVATION

F. S., Brooklyn, Wis.

Question: Where one is trying to live as close to the Lord as he knows how, would he be justified in saying that he knows he is saved?

Answer: Our salvation should be evidenced in our lives, but assurance of salvation should not rest so much upon that as upon the testimony of God's Word (John 10:28; 3:36; Rom. 8:28, 29, etc.) and the inner witness the Holy Spirit (Rom. 8:14, 15).

ECCLESIASTICAL TRADITIONS

H. R. T., Lancaster, Pa.

Question: Please tell me something about the traditions of the Catholic church and when they were adopted by the church.

Answer: In the early church it became the custom to appeal both to the Scriptures and to oral tradition as handed down from the apostles. For example, the Apostles' Creed was supposed to embody the sum of doctrinal tradition. Athansius, sometimes called the "father of orthodoxy," always based his conclusions upon Scripture, and appealed to tradition only to confirm his interpretation. That is, tradition possessed inferior authority. the Roman church in the course of time came to regard the two sources of authority as possessing equal value. The result has been that she bases many of her doctrines and usages solely upon tradition, such as her doctrine of the seven sacraments, which have no foundation in Scrip-The Counsel of Trent, held in the middle of the sixteenth century when the Reformation was at its height, declared that tradition was of equal value to the Bible. Such teaching was necessary to give support to her perverted and unscriptural doctrines and practices. While Protestantism acknowledges the legitimate value of tradition, it is made subordinate to the Bible, which is held to be

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E. L., Riverside, Calif.

Questions: (1) Will the saved be able to look into hell and realize what a terrible place they have been delivered from? (2) After the wicked are judged and cast into the lake of fire and brimstone will they be permitted to have a look into heaven and see Jesus and the holy angels? (3) Does Psalm 37:20 mean that the resurrection bodies of the wicked are to be consumed away into smoke?

Answers: (1) We are told that the wicked shall be punished with everlasting destruction from the presence of the Lord (1 Thess. 1:9) and that they who worship the Beast or his image shall be tormented forever "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10, 11). It is possible that the saints may be included, but we know of no Scripture that so affirms. (2) No Scripture so states, but they will be conscious of the presence of Christ. See above passage and also Psalm 139:7, 8. (3) Since the resurrection body will be a spiritual body, it will not be subject to change or destruction.

SALVATION OF ISRAEL

J. D. R., Bailey, Mich.

Question: When will the Jews accept Jesus as their Messiah?

Answer: When He shall personally deliver them from their enemies during the last siege of Jerusalem at the end of the Great Tribulation period. At that time they will recognize Him and repent of their sins (Zech. 12: 9-14). At that time they will be cleansed from their sins as a nation. They will be refined and tried as silver and gold. Then "they shall call upon my name and I will hear them: I will say it is my people; and they shall say, Jehovah is my God" (Zech. 14:1, 2, 9). The New Testament answer to your question is found in Romans 11:25-27.

THE TREE OF LIFE

M. E. C., New London, Ia.

Questions: (1) What is meant by the "tree of life" in Genesis 2:9? (2) Will you kindly explain Genesis 6:2?

Answers: (1) A tree whose purpose was to sustain and perpetuate life. In this case not mere physical life, but immortal life (3:22). It comes into view again in Revelation 2:7 and 22:2, 14. Since the "tree of life" is in contrast with the "tree of the knowledge of good and evil," the eating of which brought spiritual as well as physical death, might it not have been intended to minister to man's spiritual nature, and that man in a state of innocency partaking thereof by faith could enter into possession of eternal life in the New Testament sense? In which case the tree of life would symbolize Christ, who is the giver of life. (2) Two explanations have been given to this passage: (a) That the "sons of God" were the Jehovites (4:26) who at this period intermarried with the Cainite women; or (b) that the "sons of God" were fallen

the only infallible source of authority for angels who assumed human form and cohabited with women (Jude 6).

DATE OF THE CRUCIFIXION

E. V. L., Earlham, Ia.

Questions: (1) What was the date of the crucifixion? (2) Is time reckoned from His birth or crucifixion? (3) Was not Peter Christ's favorite disciple?

Answers: (1) The chronology of the life of Jesus is still somewhat uncertain, but if we accept 4 B. C. as the probable date of His birth, knowing that His baptism occurred when He was thirty years of age and estimated that His public ministry was probably covered by three and one-half years, He was crucified at the Passover of 30 A. D. (according to James Orr). (2) Time is reckoned from the supposed date of Christ's birth. (3) Peter was indeed a favorite disciple, but the "beloved" disciple was probably John (John 20:2; 21:7).

ELECTION AND FOREORDINATION

M. G. G., Brookline, Mass.

Question: Kindly explain 1 Peter 1:2; Romans 8:29, 30; Ephesians 1:5, 11. Did God knowing beforehand who would believe on Jesus therefore elect them; or has He arbitrarily foreordained a certain number to election and rejected the remainder?

Answer: These are passages much in dispute, but in light of other Scripture need not disturb us. We may be certain, for example, that Christ died for all and that "whosoever believeth on him shall not perish but have eternal life." In the second place, we can be assured that God's foreordination is not the act of an arbitrary sovereign will, irrespective of or overriding our wills. Since man was made a free moral agent by a sovereign act of God, man has the power to accept or to reject the salvation provided and offered to him by God. Men are consciously doing one or the other continually. Neither does God choose some and reject others apart from any acts or choices of their The Bible plainly teaches that man own. is held responsible for his disobedience and for his turning away from God. Consider now the first passage, for we need not deal with each one separately: Certainly God knows beforehand who are going to be saved, but this foreknowledge does not effect one's election; this is the result of the work of the Holy Spirit in us, and this work begins when we believe on the Lord Jesus Christ (Eph. 1:13). The evidence of our faith is obedience, and the ground of our faith is atonement for our sins by reason of the shed blood of Jesus Christ.

SPIRITS IN PRISON

F. C. P., Courtenay, B. C.

Question: Who were the "spirits in prison" of 1 Peter 3:19?

Answer: The generally accepted answer has been that they were the unrepentant sinners who were destroyed by the Flood. Upon this supposition two interpretations have been given: (1) That these particular spirits, now disembodied and in Hades, were offered salvation



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through the Cross by Jesus Christ Himself, while His body lay in the grave. This interpretation seems to find some support from 1 Peter 4:6. But as against this view it is asked why should the offer of salvation after death be limited to this special class of sinner? Is it not contrary to Scripture that any class of sin-ners be given such a second chance? (2) That the offer of salvation was made to the antediluvians by Christ, not in His own person but through the Holy Spirit. 1 Peter 1:11 is appealed to. The Authorized Version also supports this view (which is defended by Dr. Scofield) by its capitalization of the word "spirit" in our text. This latter, however, is not permissible. The rendering of the Revised Version is more accurate. Christ went in person, that is, in His own human spirit, to preach to the spirits in prison.

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Over against these two interpretations which make the hearers of Christ's message to be those who refused to repent under the preaching of Noah (2 Peter 2:5), is that of other noted Bible teachers, such as Dr. Torrey and Dr. Gray, who hold that the spirits in prison were not antediluvian men and women but fallen angels. The argument is that while men are spiritual beings they are not called 'spirits," while angels are so called (Heb. 1:7, 14). When Peter states that God "spared not the ancient world, but saved Noah the eighth person" (2 Pet. 2:5) he makes no mention of them as being "spirits in prison," but when he refers in the preceding verse to the "angels that sinned" He adds that they were "delivered into chains of darkness." Jude tells us it was because these angels did not keep their first estate but left their own habitation (Jude 6). To these, then, Jesus went in spirit, while His body lay in the grave, and preached-not a message of salvation, but in the sense of proclaiming Himself victor, "angels and authorities and powers" being made subject unto Him (1 Peter 3:22). See Gray's Spiritism and the Fallen Angels.

"ONCE WAS I STONED"

Paul, with humble recital, enumerates some of the throes of suffering he passed through. There are no less than twentyfour specified things that he endured, as recorded in 2 Cor. 11:23-27, and among them the stoning recounted in Acts 14:19. It is said that he was "supposed to be dead." He was not sure whether he was He was not sure whether he was "in the body" or "out" of it, as he afterwards recorded (see 2 Cor. 12:2, 3). Evidently it was at this time he was "caught up" to Paradise and had wonderful revelations given to him. When men do their worst to us, God often gives us His best. On the other hand, as in Paul's case, when we do our best for God, men often misjudge us, and do their worst to us. Trials are not toothsome, but they are generally wholesome, and they give us the opportunity for triumphs, besides laying up for us "praise, honour, and glory at the appearing of our Lord Jesus Christ" (1 Peter 1:7).—The Prophetic News.

See Our Special Christmas Offer on Page 185

International Uniform Sundayschool Lessons

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December 8

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Helping Neighbors in Need Luke 10:25-37; James 1:26, 27; 2:14-17; Matthew 25:31-46

Golden Text:-Thou shalt love thy neighbor as thyself.-Leviticus 19:18.

It is difficult to discover a thread of unity running through the text selected by the lesson committee. The teacher should choose between them, making a study of the one best suited to the needs of the class. If the use of all the texts be desired, the teacher will be under the necessity of selecting the verses from each unit best suited to the needs of the class. Perhaps the nearest approach to unity of treatment of the texts in the light of the lesson subject would be the following:

I. Who is My Neighbor (Luke 10:29, 30)?

The parable of the Good Samaritan makes clear who is a neighbor and also what it means to be a neighbor. This destitute and wounded man left on the highway by the robbers, needed a neighbor. neighbor therefore, is the one who needs my help-whether he lives next door or on the other side of the world. Those who have the spirit of Christ can see their neighbors on every hand.

II. What Being a Neighbor Means (Luke 10:31-37).

Our primary concern is not-who is my neighbor, but whose neighbor am I? Being a neighbor is

1. To Be on the Lookout for Those in Need of Help (v. 33).

2. To Have Compassion on the Needy (v. 33).

Human need called forth Christ's compassion. All who have His spirit will be

likewise moved. 3. To Give to Those in Need (v. 34). This means not only to give money to

help the poor, but willingness to minister The human touch is frequently to them. of greater value than material aid.

To Bind Up Wounds (v. 34). 5. To Set the Helpless Ones on Our

Beasts While We Walk (v. 34). 6. Willingness to Deny Self in Order to

Give to Those in Need. 7. To Bring to the Inn and Take Care

of the Unfortunate (v. 34).

8. Genuine Love is Not Spasmodic, but Completes Its Service.

9. To Give Money (v. 35).

It costs much to be a neighbor. Love is the most expensive thing in the world. It cost God His only Son. It cost Christ His life. May we go and do likewise!

III. The Test of Pure Religion (James 1:26, 27).

1. The Tongue is Bridled (v. 26).

This means that those who have experienced Christ will speak with discretion. God gave man two ears, but only one tongue. Just as the tongue reveals the condition of the physical system, so the use of the tongue reveals the religious.

2. Sympathizing With and Helping Those in Need (v. 27).

The widow and orphan are the symbols of helplessness and need. Those who have true pity will visit such and render the necessary aid.

3. Keep Unspotted from the World (v. 27).

The one who has truly experienced the life from God will separate himself from the world.

IV. Judgment of the Nations (Matt. 25:31-46).

It is difficult to see what bearing this text has upon neighborly responsibility, as it is a picture of the judgment which is to take place at the end of this age.

1. The Judge (v. 31).

He is the Son of man who died to redeem the human race. He will then be clothed with majesty and power, occupying His throne, acting as Judge.

2. The Time (v. 31).

It will take place when the Lord comes in His glory, accompanied with a retinue of glorious angels. It will take place after He has gathered the elect remnant of

3: The Place (v. 31).

From Zechariah 14:1-5 we learn that it will be in or near Jerusalem. Since, according to Luke 1:31-33, Christ is to sit upon the throne of His father David, we conclude that the place will be real and the throne real.

The People Judged (vv. 32-45).

They will be the living nations upon the earth after the translation of the Church (1 Thess. 4:16, 17). They will be people unto whom the gospel of the kingdom shall be preached (Matt. 24:14). Those who preach this gospel will be Jews (Rev. 7 and Rom. 11). They will be the brethren of the Lord in the flesh who move among the nations of the world with the startling message of the Lord's approaching kingdom. Some of the nations will gladly receive the message and most kindly receive the messengers, giving them clothing, food, shelter, etc.; others will persecute them, thrusting them into prison.

5. The Issue of the Judgment (v. 46). (1) The sheep, Israel, shall enter upon

their inheritance of the prepared kingdom. (2) The goats go into everlasting fire prepared for the devil and his angels.

December 15

The Christian Spirit in Industry Deuteronomy 24:14, 15; Matthew 20:1-16; Mark 12:1-9; Luke 3:14; Ephesians 6:5-9; 1 Timothy 6:17-19

Golden Text:--As ye would men should do to you, do ye also to them likewise.-Luke 6:31.

While some of these instructions were given to Israel showing what God required of them, we should remember that He requires no less at our hand.

I. Treatment of Hired Servants (Deut. 24:14, 15).

Political and industrial power have been used through the centuries in the oppression of the poor and weak.

1. Oppression Forbidden (v. 14).

The man who hires out is usually poor and needy. The employer should not take advantage of his poverty and helplessness. 2. Foreigners to have the Same Treat-

ment as Fellow Countrymen.

The alien is at a great disadvantage, as he cannot speak our language and cannot defend himself. Those who fear God will accord the same treatment to a foreigner as to an American.

3. Wages to be Promptly Paid (v. 15). The laborer was to be paid at the end of the day. The credit system in industry is greatly to be deplored. It not only places the purchaser at a disadvantage, but causes a bad psychological reaction upon his personality. The one who pays cash for what he buys has a different outlook upon life.

II. Fidelity to Contracts (Matt.

In this parable it is clearly made known that there was agreement between employer and employee as to wages and time. Though those employed at a later hour received the same wage, there was no occasion for complaint on the part of those first employed, for they received their wage according to agreement. Fidelity to agreement, whether oral or written, is an absolute essential in industry.

III. Unfaithful Tenancy (Mark 12:1-9).

In this parable a valuable vineyard was rented out to husbandmen. They not only refused to turn over the just returns to its owner, but shamefully treated his servants who were sent to collect rental. Those entrusted with possessions and power are under solemn obligation to make proper returns therefor. Proper rents should be promptly and gladly paid to the

IV. Contentment with Wages (Luke 3:14).

One of the chief difficulties in the industrial world today is discontent with wages. Oftentimes workers fail to take account of the conditions of business and make demands as to wages which the proprietor cannot meet, even to the extent of going on strike. Contentment with wages does not mean that a workmap should not be ambitious to prepare himself for more efficient service and higher wages.

V. Reciprocal Duties of Servants and Masters (Eph. 6:5-9).

1. Servants are to be Obedient to Their Masters (vv. 5-8).

This obedience should be

(1) With fear and trembling.

The servant should have a proper regard for his master and an earnest desire to please him.

(2) With singleness of heart.

Servants should perform their tasks as though they were doing them for Christ's sake. No secondary aim should enter into our service.

(3) Not with eye service.

Acceptable service should be honest, not merely to please the eye of the one who looks on. This applies not merely to the time invested, but the quality of the work.

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It should be as unto Christ. Our fidelity in service is the infallible index to the quality of our lives.

(4) With good will.

This expresses the spirit of service. It should not primarily be for approval or pay. Christian servants will perform their duties with the same fidelity as they would unto Christ. What a new day awaits industry.

(5) Rewarded by the Lord (v. 8).

The Lord takes account of our service in the common rounds of life and will one day reward us accordingly.

2. Masters to be Considerate (v. 9)

Just as servants are to give wholehearted consideration to their masters, so masters are to look out for the best interests of their servants. The employer is to give definite consideration to the needs of his employee. Wages should be paid according to his need and his merits.

(1) Masters should forbear threatenings; that is, desist from threatenings.

(2) Masters should be impartial in their dealings with their servants.

VI. Responsibility of the Rich (1 Tim. 6:17-19).

Riches are possible to Christians, but most perilous. God charges such

1. Not to the High-minded.

They should not have a sense of superiority and personal importance.

2. Not to Trust in the Uncertainty of Riches. Riches often fail, they fly away.

3. Riches to be Properly Used.

(1) To do good.

They are not for selfish gratification, but for the welfare of others.

(2) To be rich in good works.

Some are rich in bank accounts, but poor in good works. It is far better to be rich in good works than in bank accounts.

(3) Ready to distribute, to communicate. The rich are under obligation to use their riches in their distribution to the poor and the needy. Such as meet God's instruction will be laying up in store for the time to come. There is a day of reckoning coming. What a trial it will be for the rich who have used their riches for themselves instead of for others.

December 22

The Child in a Christian World (Christmas Lesson)

Matthew 18:1-6; Mark 10:13-16; Luke 2:1-20

Golden Text:-Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.-Matthew 19:14.

I. The Greatest in the Kingdom of Heaven (Matt. 18:1-6).

Jesus answered concretely the disciples' question as to who is greatest in the kingdom of heaven, by placing a child in their midst and declaring

1. The Condition of Entrance into the Kingdom (v. 3).

In order to enter the kingdom one must become childlike. He thus showed to these ambitious disciples that a change of heart was necessary in order to even enter the kingdom, much less having an honorable position therein. Birth from above is

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essential, even to see the kingdom (John 3:3, 5).
2. Those Who Possess Childlike Humil-

ity are the Greatest (v. 4).

The child is dependent, lowly and modest. Such characteristics are only possible to those who have been regenerated.

II. Little Children Brought to Jesus (Mark 10:13-16).

1. The Mothers' Desire That Jesus Might Touch Their Children (v. 13).

Doubtless they had witnessed the healing power of His touch and coveted it for their children. All Christian parents want their children to come into contact with Jesus Christ

2. The Disciples' Rebuke (v. 13).

They thought the children were too insignificant to be allowed to interfere with Jesus' work, therefore they rebuked the mothers for bringing them to Him.

3. Jesus' Reply (v. 14).

He declared that the kingdom belongs to the children, therefore the children have a right in the presence of the King.

4. Jesus Blesses the Little Children (v. 16).

He took them up in His arms and blessed them. Christianity is peculiarly favorable toward children. Only where Christ is known is the child duly recognized.

III. The Child Jesus (Luke 2:1-20).

1. His Birth (vv. 1-7).

It took place at Bethlehem according to prediction (Mic. 5:2). The Lord moved upon the emperor to enforce the decree of taxation just in time to bring Mary to Bethlehem. His surroundings were of the most humble sort. The eternal God condescended to be thus incorporated with humanity, to be born in a manger, becoming the poorest of the poor that none might be hindered in coming unto Him.

2. Jesus' Birth Announced (vv. 8-14).

(1) By whom.

An angel of the Lord was the first to give the gospel message.

(2) To whom.

His birth was announced to the shepherds who were keeping watch over their flocks by night.

(3) The nature of the message.

It was good tidings of great joy. It was good tidings because the darkness of heathendom which had so long covered the earth was beginning to vanish; the casting out of Satan, the prince of the world, was about to take place. Liberty was soon to be proclaimed to those who were in bondage. The way of salvation was to be open to all. So glorious was this message that a multitude of the heavenly host accompanied it with their song of praise. The Saviour's birth manifested the glory of God and expressed His good will to men.

3. The Shepherds Investigating (vv. 15, 16).

They did not stop to argue or raise questions, though these things were no doubt passing strange to them. They went immediately to Bethlehem where they made investigation and found everything just as represented. They had the privilege of first gazing upon the world's Saviour, the very Lord of glory. They returned with gratitude in their hearts, praising God for all these wonderful things which He had permitted them to behold.

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4. The Shepherds Witnessing (vv. 17-20)

They found things as announced. When they beheld the Lord of glory they could not remain silent, therefore they went back praising God and making known what their eyes had beheld. Those who really hear the gospel message cannot be silent—they must tell it out to others.

December 29

Fellowship Through Worship Nehemiah 8:1-12; Micah 4:1, 2; Psalm 122:1-9; Hebrews 10:22-25

Golden Text:—As his custom was, he went into the synagogue on the sabbath day.—Luke 4:16.

I. The Place of the Bible in Worship (Neh. 8:1-12).

1. The Reading of God's Word (vv. 1-3).

(1) The eager assembly (v. 1).

The people gathered themselves together and requested Ezra to bring the book of the law. God had touched their hearts, creating within them a yearning for His Word. It is a most undesirable task to present God's Word to unwilling listeners.

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(2) It was a representative assembly (v. 2).

It was made up of men, women and children. God's Word should be taught to all classes, men, women and children. God by His Spirit can speak through His Word to the whole family while sitting in the same pew. Failure to recognize this is apparent on the part of many leaders in Christian education.

(3) An appreciative assembly (v. 3). So eager were they to know God's Word that they did not get tired, although the lesson lasted five or six hours. Their ears were attentive from morning until midday. When people realize that God is speaking through His Word, they will listen with attention.

2. The Attitude of the People toward God's Word (vv. 4-6).

(1) They reverenced it (vv. 4, 5).
When Ezra opened the law all the
people stood up out of respect for God's
Word. When people are taught to believe in the Bible as God's Word, they will
have more reverence for it.

(2) They joined heartily in the prayer

As Ezra led them in prayer, they united in saying, Amen, Amen, bowing their faces to the ground.

3. God's Word Being Interpreted (vv. 7, 8).

(1) Ezra stood up where the people could see him (v. 5).

(2) He read distinctly (v. 8). The manner in which many read the Scriptures greatly discredits them.

(3) He caused the people to understand the reading (v. 8).

The supreme business of the minister is to make the Word of God plain to all, old and young. Failure in this is inexcusable.

 Effect of the Application of God's Word upon the Life of the People (vv. 9-12).

(1) Conviction of sin (v. 9).

The divine method of convicting men of sin is the application of God's Word in the energy of the Holy Ghost.

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(2) Weeping turned into joy (vv. 10-

Forgiveness follows the perception and confession of sin. Forgiven sinners should enter into the joy of forgiveness.

(3) Their blessings were shared with others (vv. 10-12).

True joy manifests itself in giving to others. Those who have fellowship with God in worship, share their blessings with

those in need. II. Jerusalem the World's Central Place of Worship (Mic. 4:1, 2).

1. Its Place of Supremacy (v. 1). In the last days, Messiah's kingdom, with Jerusalem as its capital, shall prevail over all kingdoms. The kingdom of the world shall become the kingdom of our Lord and of His Christ (Rev. 11:15).

2. The peoples, Jews, shall flow unto it (v. 1). It will be a beautiful sight to see the Jews who have been scattered all over the world, come to Jerusalem as a mighty flowing stream.

3. The Gentile Nations Shall Go There to Worship (v. 2).

4. The Supreme Purpose of Their Going will be to be Taught of God, That They May Walk in His Ways (v. 2).

What a wonderful day when all peoples of the world shall worship together in God's holy temple!

III. The Song of the Worshipers (Ps. 122:1-9).

This psalm is one of the songs sung by the Jews as they made their pilgrimages to Jerusalem to worship at the great festivals. This song embodies the following great ideas:

1. The Joy of the Worshipers (vv. 1, 2). The invitation to go to the house of the Lord to worship stirred up within them delightful feelings. The opportunity for us to go to the house of God for worship ought to be welcomed.

2. Love and Admiration for God's House

We should go to the house of worship because we love the place. Like Jesus, we should regard it as our Father's house.

3. It was the Seat of Royalty (v. 5). When Christ's kingdom shall be established in Jerusalem, worshipers will delight to journey there because of their love for Him. The blessings of the Jews were associated with the idea of royalty. Not only their deliverance from their enemies, but the provision for their needs were associated with the reigning king.

4. Prayer for God's House; Prayer for the Peace of Jerusalem (vv. 6-9).

It is our duty as well as privilege to pray for Israel. Blessings not only come to the chosen people because of prayer, but there are reactional blessings. God blesses those who are kindly disposed toward His chosen people (Gen. 12:1-3).

IV. Believers Assembled in Worship (Heb. 10:22-25).

1. Draw Near to God in Christ.

Our right to approach Christ is through

2. Hold Fast Our Profession of Faith without Wavering.

The ground upon which our persistency of worship rests is the faithfulness of God.

3. Consider Each Other; be Provoked unto Love and Good Works.

In our worship we should have as our

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our fellows who join worship.

4. Assemble Together in Worship. It is true that the Christian can worship God in solitude, but it is incumbent upon believers to join their fellows in divine worship.

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5. Exhort One Another.

The grand incentive for this exhortation is the approaching day of Christ's return.

January 5

The Childhood of Jesus Matthew 1:1-2:23

Golden Text:-Thou shalt call his name Jesus: for he shall save his people from their sins.-Matthew 1:21.

Since we are now to have six months of study in the Gospel according to Matthew. every teacher should grasp the book as a whole and present each lesson in its relation to the central purpose of the book.

The central theme of Matthew is Jesus Christ, the King, the fulfiller of the Messianic hope. In harmony with this preeminent theme, Matthew first deals with the all important question of His genealogy, for His right to occupy the throne of David must be established.

The royal covenant was made to David (2 Sam. 7:8-16; cf. Acts 2:30-32). In harmony with this, the first verse constitutes a key to the book. David's name appears before that of Abraham, because the royal covenant was made to him. The name of Abraham follows, for the King was likewise to be the seed of Abraham. through whom all the families of the earth were to be blessed (Gen. 15:8).

I. The Birth of Jesus, the King (1:18-25).

1. The Saviour was to be the Seed of a Woman (Gen. 3:15), the Son of a Virgin (Isa. 7:14).

This was fulfilled in the birth of Jesus. The genealogy (Matt. 1:1-17) shows His legal right to the throne, but something more is required in order to be the Saviour from sin. He must be both human and divine (Isa. 9:7). The Saviour was begotten by the Holy Ghost and born of the Virgin Mary, thus becoming Immanuel, which in its fulness means, "God with us, God for us, and God in us." It is thus seen that the virgin birth is most vital to the Christian faith.

II. The Childhood of Jesus, the King (2:1-23).

1. Wise Men from the East Seeking

Israel's King (vv. 1, 2).

The King's reception was most heartless. His own nation received Him not. His advent was heralded by a star which guided men of a foreign nation to seek and worship Him, pouring out their gifts These men were Persian or to Him. Arabian astrologers-students of the stars. Their attention was attracted by the appearance of an unusual star. Through the influence of the Jews who remained in Chaldea, or the direct influence of Daniel extending to this time, they had become acquainted with Israel's hope as to the Messiah. They may have known of Balaam's prophecy (Num. 24:17). Their light was dim, but because they acted upon what they had, God gave them more.

2. Herod Seeking to Kill the King (vv. | 3-8, 16-18).

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The news brought by the wise men struck terror to Herod's heart. He was not alone in this, for all Jerusalem was troubled with him. The news ought to have brought joy, but a glimpse at the social customs in and about Jerusalem of that day enables us to understand why this news brought uneasiness to the people. They were living in the greatest luxury; fine dress, sumptuous feasts, fine houses, etc, led to gross immoralities. This is why Herod and Jerusalem were troubled. A Saviour who would save them from their sins was not wanted. Their desire was to continue in them. Herod demanded of the priests and scribes information as to where Christ should be born. The fact that they were able to quickly tell him shows that they had a technical knowledge of the Scriptures, but not a heart for the Saviour set forth therein. We face similar conditions today. This all occurred in Jerusalem, the city of the King, the place of all places where He should have been welcome. It frequently occurs that where the greatest privileges are, there the greatest indifference is shown to spiritual mat-Where the light once shown the brightest, the densest darkness now reigns. Today the luxuriousness of the wealthy, the frivolities of the fashion-loving and the gross immoralities to which they lead, make Jesus Christ unwelcome in many quarters. When the wise men returned to their country by another way, Herod slew all the male children two years and under in Bethlehem and its coasts.

3. The King Found by the Wise Men (vv. 9-12).

The wise men having obtained the desired information, started immediately to find the king. As soon as they left the city, the star as it guided them in the east, appeared again to lead them on. Not that it had disappeared from the sky, but the dwellings of the city no doubt shut out the sight of it. Frequently, spiritual vision is obscured by the things of this world. The star guided them to the place where Christ was. When they found Him, they worshiped Him. In this they displayed true faith. They did not see any miracles, only a babe; yet they worshiped Him as king. "Blessed are they that have not seen and yet have believed" (John 20:29).

4. The King Protected (vv. 13-23).

(1) Flight to Egypt (vv. 13-15).

To escape Herod's wicked aim, God directed Joseph to take Mary and the child Jesus and flee to Egypt. In obedience to the heavenly vision, he went and remained there till Herod's death.

(2) Return to Nazareth (vv. 19-23).

Upon the death of Herod, the angel of the Lord directed Joseph to take Jesus and His mother and go into the land of Israel. Though Herod was dead, it was not proper for him to return to Judea. By divine direction, he turned aside into the parts of Galilee and dwelt at Nazareth.

The habit of viewing things cheerfully, and of thinking about life hopefully, may be made to grow up in us like any other habit.—S. Smiles.

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THE PROBLEM OF JOB Why Do the Godly Suffer?

1. That they may be brought to selfknowledge (Job 42:3).

2. That they may be brought to selfjudgment (Job 42:6).

3. That they may repent (Job 42:6; 2 Cor. 7:10).

4. That they may have a greater fruitfulness (Job 42:7-17; John 15:2).

5. That they may escape condemnation with the wor'd (1 Cor. 11:32).-A. O. Sisson

THE GIFT OF A SON Isaiah 9:6, 7

1 .- His Pre-existence.

"A son is given."

2. His Birth.

"A child is born."

3. His Titles.

"Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince

4. His Kingship.

"And the government shall be upon his shoulder."

5. His Kingdom (v. 7).

The Appeal.

Will you not now believe in this coming King and thus permit Him to begin His reign in your heart?-F. Z. Browne.

THE COMING OF THE SON Galatians 4:4-7

When Christ Came, or the Time of His Coming.

"In the fullness of time." Not a moment before, not a second later; it was the God ordained time, and God had prepared everything for the advent of His Son into the world.

II. How Christ Came, or the Nature of His Coming.

"Made of a woman."

This clearly teaches the virgin birth of Christ, and yet many would tell us that the Epistles do not teach the virgin birth; it was in fulfillment of Genesis 3:15.

"Made under the law."

He came not to destroy, but to fulfill the law.

Why Christ Came, or the Reason of His Coming.

"To redeem them that were under the law." This was the primary purpose of the incarnation; not to show us how to live or how to die; not to preach or heal primarily; but in order that he might redeem us from the penalty, power and presence of

IV. Results of His Coming.

1. We have received "the adoption of sons" (John 1:12).

2. We have received "the spirit of his Son."

3. We have become "heirs of God through Christ."-Alden G. Bailey.

THE MEANING OF THE INCARNA-TION

Luke 2:11

"Unto you is born."

1. The Eternal One in time.

The Divine in human form.

The Uncreated One being born.

4. The Mighty God a helpless babe.

The Time of Incarnation .- "This day.'

"This day" is the high peak of the world's history.

"This day" had long been anticipated.

"This day" a day of realization.
"This day" a day of fulfillment.
"This day" marked "fulness of time."

The Place of Incarnation-"City of David."

It was a royal city-"City of David." 2. It was a heartless city-"No room in the inn."

3. It has become a holy city to us.

IV. The Reason for the Incarnation -"A Saviour."

1. To bring salvation-"Saviour."

2. The identity of Saviour—"Christ," the Anointed One, Prophet, Priest, King.

3. Christ has been made both Lord and Christ (Acts 2:36).-Isaac Page.

LOOKING BACKWARD--PRESSING FORWARD

Philippians 3:13, 14

Looking Backward Harmful.

1. Would-be winner looks over his shoulder and loses race.

2. Mill cannot run on the water that has passed.

3. Morbid dwelling on past successes and failures.

4. Self-confidence and remorse both harmful.

5. Too much dwelling on the past, a sign of senility.

II. Looking Backward Helpful.

1. Paul did it (Phil. 3:4-6).

Taking inventory.

3. Profiting by past experience.

III. Pressing Forward Essential.

Eyes on goal (Heb. 12:1, 2). 1.

2. Single purpose ("press toward the mark").

"Other-worldiness" (Matt. 6:33)

Certainty of attainment (1 John 3:2).

5. A good New Year's resolution.

IV. Steps Toward the Goal.

(To be altered according to local needs).

Reconsecration and stewardship.

Bible study and meditation.

Prayer and family altar. Separation from the world.

5. Witnessing for Christ.—Arthur B. Fowler.

THE END OF ALL THINGS

1 Peter 4:7

1. Christ, the end of the law (Rom. 10:4).

Christ's love to the end (John 13:1).

3. Concerning the end of this age (Matt. 13:38-40).

4. Consider the latter end (Deut. 32:29: Ps. 39:4-5; Num. 23:10).-W. Irving Car-

SIN AS A FEVER

And he touched her hand and the fever left her .- Matthew 8:15.

1 Originates in a condition of deadly

impurity.

2. Deceives for a time, as a physical fever will give high color to the cheeks, making one appear unusually well (Heb.

3. Withers and wastes our strength (Ps. 31:10). "Sin is an awful exhauster."

-J. H. Jowett. 4. Creates an insatiable thirst which is

never satisfied. 5. Ultimately causes delirium. Sin makes men do crazy, unreasonable and inhuman things.

6. Unless checked its end is certain death.-Wilbur M. Smith.

THINGS BEHIND AND THINGS BEFORE

(A New Year's Sermon)

Philippians 3:13 INTRODUCTION: Retrospect and Prospect.

A time of beginnings at every new year.

For the Sinner.

1. Looking back on life-his past. As God looks upon it (Eph. 2:1-3; Rom. 3:9-20; Tit. 3:3). A life away from God is a wasted life.

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2. Looking forward.

As God looks upon it (Eph. 2:3-9; Tit. 3:4-8).

"O happy day that fixed my choice." Illus.-Paul before and after conversion (Phil. 3:4-8; Rom. 7; 1 Tim. 1:12-16).

II. For the Christian.

1. Looking back on the life lived. As God looks upon it.

(a) Life on the low level (1 Cor. 3:1-3; Gal. 5). The judgment of rewards (1

Cor. 3:9-17). Illus.—Wilderness experience vs. Canaan's life.

2. Looking forward.

Let us set ourselves to run the race (Phil. 3:13; 1 Cor. 9:24-27). Contrast Romans 7 and 8.

Illus.—The ending of a successful life (2 Tim. 4:7, 8).

Conclusion: The new year is a good time to stop and take inventory and to mend the weak places .- O. I. Forester.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.-Editors.

PURPOSE IN GIVING

"One man gave lavishly of gold And builded tower and town; Then smiled content to think his deeds Should win him great renown.

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"Another, poor in worldly gain, Gave all within his ken Of strength and tenderness and truth, To help his fellow-men.

"The record of the rich man's gifts Lies on a dusty shelf;

The poor man lives in countless hearts, Because he gave-himse f!"

-Author Unknown.

THE BELIEVER'S SECURITY Romans 8

No Condemnation (v. 1).

2. No Accusation (v. 33).

5. A Special Danger-"Harden." -Abner F. Bowling.

"I WILL"

The "I Will" of Heaven.

"I will" have compassion.

- (a) To deliver from Egypt (Exod. 3:17).
- To heal the leper (Matt. 8:2). To give rest (Matt. 11:28). (c)
- "I will"—the result of God's pleasure.
 a) "I will make of thee a great (a) nation" (Gen. 12:2).
- "I will be with thee; I will not fail thee" (Josh. 1:5).
- "I will"—the language of certainty.
 (a) Rise the third day (John 2:19).
 - "Go before you into Galilee" (Matt. 26:32).

The "I Will" of Earth.

- 1. Repentance—"I will arise, and go to my father" (Luke 15:18). Faith-The Lord will deliver, I will
- smite (1 Sam. 17:46).
- Gratitude-David proposed to build God a house (2 Sam. 7:1-3). The "I will" of Covenant (1 Sam.
- 1:11)

The Significance of the Words "I III. Will."

- 1. Mark the end of a process of reasoning or observation which has been of a very definite nature.
- Elements which to a great extent are responsible for the above mentioned
 - Compassion and pleasure-love (a) of God (John 3:16).
 - Certainty—omniscience.
 - Repentance-dissatisfaction in sin and desire for righteousness.
 - Faith-experience and knowledge. Gratitude-unselfishness and hu-(e)
 - mility. Covenant-devotion and love for
- God. 3. "I will" marks the beginning of a

new activity. Conclusion:

- Know what must be done, and by God's grace do it.
- The decisions we make are the milestones of our lives.

-L. S. De Smidt.



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THE MIGHTY CHRIST

- Mighty to save (Heb. 7:25)
- Mighty to keep (2 Tim. 1:12). Mighty to help (Heb. 2:18).
- 4. Mighty to glorify us before the throne (Jude 24).-William E. Bigsgrove.

THE CHRISTIAN LIFE IN THREE WORDS

- "Come"-beginning (Mark 8:34).
- "Become"-advancement (2 Cor. 5:17).
- "Overcome"-completion (Rev. 21: 7).-Abner F. Bowling.

FACTS WE OUGHT TO KNOW Luke 18:13, 14

- Where we are as sinners (v. 13), "Afar off."
- 2. How we should feel (v. 13), "Ashamed," "not lift up his head."
- Where to go (v. 13),
- To God," "be merciful to me a sinner." What we will receive (v. 14),
- "Justification," "went down to his house justified."

-William E. Bigsgrove.

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WHAT HAPPENED

A talent bright was mine Long years ago.
"Use it," the Giver said,
"'Twill brighter grow."

I used it; how it shone! And then one day, For just a whim. I laid my gift away.

Untouched I left it While the years rolled on. Today I seek it, But my gift is gone.

-Frances Swift Pender, in Watchman-

QUEEN SHEBA'S VISIT TO KING SOLOMON

1 Kings 10:1-13; cf. Matt. 12:42

- She heard of his fame (v. 1). Luke 4:14, 15, 37; Rom. 10:17; John 5:24.
- She came to prove him (vv. 1, 2). John 17:8; Rom. 12:1, 2.
- She communed with him (v. 2).
- Ps. 139:23; John 4:29; 1 John 1:3. She saw him for herself (vv. 4, 5). John 9:25; Eph. 1:18; 2 Tim. 1:12.
- She was overwhelmed (v. 5)
- Job 40:4; Joshua 5:13-15; Job 42:1-6; Ezek. 1:28; Dan. 10:5-8; Isa. 6:1-5; Rev. 1:18.
- She testified of him (vv. 6-8). Isa. 53:1; John 3:33; 1 Cor. 2:9; Ps.
- 103:1, 2. She gave liberally to him (v. 10). Matt. 2:11; Rom. 1:14, 15; 2 Cor. 9:6-
- 11; Mal. 3:10. She was granted her heart's desire (v.
- 13). Ps. 37:4; 1 John 3:21, 22; Eph. 3:20. 9. She received of his royal bounty (v.
- 13) Eph. 1:13, 14; Ps. 34:10.
- 10. She returned to her own home (v. 13). Mark 5:19; John 4:28, 29.

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THE COSPEL Romans 1:16

1. Its Potentiality: "The Power of God."

2. Its Neutrality: "Unto every one that believeth."

3. Its Nationality: "To the Jew first." 4. Its Internationality: "And also to the

Greek."-Charles Inglis.

JOHN 10:9 ANALYZED

"I am the door"-

The simplicity of the gospel.

"By me"

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The exclusiveness of the gospel.

"If any man enter in"-

The universality of the gospel.

"He shall be saved"-

The certainty of the gospel.

"And shall go in and out"-

The liberty of the gospel. "And find pasture"-

The satisfaction of the gospel.

-C. I. Scofield.

THREE PRAYERS OF PAUL

1. For sight (Eph. 1:15).

For might (Eph. 3:14).

3. For light (Col. 1:9).

-E. J. Pace.

THE INCARNATION John 1:14

I. Necessity of:

1. The fall of man,

The holiness of God.

II. Nature of:

The seed of a woman,

The Son of God.

III. Purpose of:

To reveal God to man,

To reconcile man to God.

Results of:

The law is satisfied,

Man is justified,

God is glorified.

-R. E. Tripp.

ACCOUNTABILITY (A suggestion for the end of the year)

I. To God-because He gave:

Life, physical, mental, spiritual.

Himself to redeem me.

He will dwell in us to perfect this life.

He gave us the Holy Spirit to teach, heal, and bring Christ to us.

To Ourselves-because we have to live with ourselves forever.

1. For spiritual character.

2. For mental-"Let this mind be in you which was also in Christ Jesus."

3. For physical—as the temple of the Holy Spirit.

Finally—"Seek ye first the kingdom of God."

To Others-No man liveth to him-

self. 1. See that "no man put a stumbling block" . . .

"This is my commandment, that ye love one another."

Forgiving, kind, patient.

4. What others have done for us, and we enter into this.

God rouse us to realize that the chief end of the Christian is to turn men and women to Christ.-Hattie E. Alvord.

December, 1929

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But what about the Jew? The same Paul who gave you the above legacy also said, "That through your mercy they also [the Jews] might obtain mercy."

Wouldn't it be a gracious bit of justice for you to repay at least in part, to these children of Abraham, the blessing they have brought to you? They are without the Gospel, and in desperate need of the knowledge of salvation through the blood of the Lord Jesus Christ. Just say, Please send me your booklet "Jewish Mission Bonds."

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Specimen of the print

Christ is tempted.	He beginneth to preach.	ST. MATTHEW, 4, 5.
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Christ is tempted. He beginneth to pre

13 ¶ Then cometh Jē'şus rfrom
Gāl'klee to Jōr'dan unto Jōhn, to
be baptized of him.

14 But Jōhn forbad him, saying, I
have need to be baptized of thee,
and comest thou to me?

15 And Jē'şus answering said unto
him, Suffer it to be so now; for thus
ti becometh us to * fulfil all righteousness. Then he suffered him.

16 And 'Jē'şus, when he was baptized, went up straightway out of the
water: and, lo, the heavens were
opened unto him, and he saw "the
Spirit of God descending like a dove,

GENUINE LEATHER, SEAL GRAIN and leaving Năz'a-rêth, he came and dwelt in Câ-pêr'na-ûm, which is upon the sea coast, in the borders of Zâb'u-lon and Něph'tha-llm:

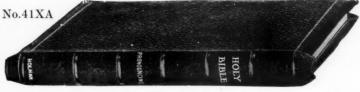
14 That it might be fulfilled which was spoken by Ē-ṣā'as the prophet, saying,

15 The "land of Zāb'u-lon, and the land of Něph'tha-llm, by the way of the sea, beyond Jör'dan, Gāl'i-leo of the Gên'tiles;

16 The "people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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Special Danger-"Harden."-5. A Abner F. Bowling.

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While ye have light, believe in the light, that ye may be the children of light.-John 12:36.

1. A Present Privilege. "Ye have the light."

2. A Present Obligation. "Believe in the light."

A Passing Opportunity. "While ye have the light." A Glorious Possibility.

"May become the children of light." The words are charged with unspeakable solemnity.-Evangelical.

THE UNIQUE CHRIST

Jesus Christ was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets, but He walked on the waters and they supported

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died, few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honored Him; sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His gospel. He wrote no book, built no church, had no money back of Him. After nineteen hundred years, He is the one central char-acter of human history, the perpetual theme of all preaching, the pivot around which the events of the ages revolve, the only regenerator of the human race.

Was it merely the son of Joseph and Mary who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming: "My Lord and my God!" -K. L. B.

Philip Henry once said, "There are two

things we should beware of-that we never be ashamed of the gospel, and that we never be a shame to it.



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Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

O. A. Graham, Bible teacher and evangelist, has just closed a two weeks Bible conference in the First Baptist Church in Rhinelander, Wis., with much blessing to the saints there.

David F. Nygren opened a campaign with Woodrow Austin as singer in Wheaton, Minn., November 10. So far this season Mr. Nygren has conducted four campaigns in the northwestern states. Mr. Nygren has been in the evangelistic field for fifteen consecutive

The annual convention of the League of Evangelical Students was held in Holland, Mich., November 22-24. The Western Theological Seminary acted as hosts. The speakers were Prof. E. H. Bancroft and Dr. Winfiend Burggraaff. A varied program, including missions, was

Harry D. Clarke recently held a wonderful meeting in the Tenth Avenue Presbyterian Church of Charlotte, N. C. Edgar A. Dillar, the pastor, writes, "The Holy Spirit was present in power while Mr. Clarke was faithful in bringing the gospel to us. God used the messages to convict sinners and Christians alike. The crowds grew in number, until the last two or three nights chairs had to be placed in the aisles of the main auditorium and balcony. Mr. Clarke left with many good wishes and a hearty welcome to return."

Hutchens-Farrar Evangelistic Party had a very fine response in their meetings in South Dakota. They held two short campaigns, one at Fairfax, and the other at Bonesteel. One hundred thirty-five decisions resulted from the two campaigns. A large number of these decisions were made by men. On October 20 they began meetings at Holly, Colo. They were greeted by large crowds from the first. During the first week besides conducting the regular services of the campaign they held metings in three high schools, one country church, and had full charge of the regular meeting of the local Rotary Club. Mr. Farrar organized a children's choir of 120 voices which sang every Saturday night of the campaign. Rev. V. E. Brace, former student of the Institute, is pastor of the church at Holly. His work there for the three years of his pastorate has been very successful. On November 17 the Hutchens-Farrar Party went to Lamar, Colo.

Dr. and Mrs. H. P. Dunlop earnestly request the prayers of God's believing children as they continue their special evangelistic meetings in the Chicago area until the New Year.

Harold H. Pitt is in evangelistic meetings in Birmingham, Ala., with Rev. C. H. Erickson, and is enjoying the work. Many souls have given their hearts to the Lord Jesus Christ. They are also helping with the radio programs at radio revival house over WBRC. Mr. Pitt has charge of the music and children's work.

Mr. Frank E. Schmuck, the blind evangelist, and Mrs. Schmuck have been holding meetings in the state of Wisconsin for the past six weeks. They were in the Congregational church at Dalton, Wis., for two weeks. Through their efforts many saints were edified and sinners were brought to a knowledge of Jesus Christ.

Dr. French E. Oliver, who is carrying on a series of "Back-to-the-Bible Campaigns" in New Zealand, under the auspices of the International Evangelization Society, reports great interest and a much larger attendance than on his two former visits. Souls are being saved. Prayer is solicited for conferences to be held in Aukland, Fielding, Hamilton and New Plymouth.

Mr. and Mrs. Gerald E. Bonney, known as "The Bonney Workers," conducted a campaign in Kiowa, Kan., with Mrs. Bonney doing the preaching, resulting in eighty-eight conversions. Over one hundred young people of high school age were in attendance nightly in the Win-Some-More Club meeting. During November the Bonneys will be with the Simpson Memorial M. E. Church, in Elkhart, Ind., with Mrs. Bonney as evangelist.

W. E. Pietsch, of Los Angeles, Calif., has just returned from a fruitful trip to Great Britain, having held special evangelistic Bible conferences in England, Scotland and Ireland. A five weeks campaign was held in Dundee, Scotland, in a large tent where a number professed Christ and many backsliders were restored. A member of the British Parliament professed to having received a great blessing in this meeting. Mr. Pietsch also conducted a large tent meeting in Belfast, Ireland, which was packed every night and many times hundreds turned away. The power of the Holy Spirit was very manifest in this campaign. Many confessed Christ, and whole families were saved. Splendid Bible conferences were held in Liverpool, Haunslow, Epping, and London, England. The last night that Mr. Pietsch was in London he spoke in Ecclestor Hall. Mr. Pietsch is scheduled to be back in Great Britain again in 1931.

Dr. C. C. McIntire delivered a course of three expositions through the Epistle to the Colossians at the Omaha Bible Institute in October.

Dr. Harry Rimmer, Oswald J. Smith, and Dr. Theodore M. Hofmeister conducted special campaigns in Los Angeles, Calif., in November.

Harold F. Damon, of Tecumseh, Neb., conducted an evangelistic campaign which began November 11 with the People's City Mission of Lincoln. Mr. Damon's church has released him for Bible conference and evangelistic work when calls are received.

R. I. Humberd, of Lake Odessa, Mich., gave his Bible chart lectures at the First Brethren Church of Brush Valley, Pa., during the month of September. Seventeen people came forward in response to the invitation. Over ten thousand tracts and hundreds of Gospels of John were purchased for distribution in response to a message on "Rewards."

Willett S. Colegrove closed fifteen weeks of tent meetings in September. After a month of rest Mr. Colegrove began the fall and winter season with meetings in a Methodist church at Dunlap, Ia. The result of the campaign was felt throughout the town. On the first Sunday night thirty-two came to the altar to accept Christ as their Saviour. Following the Dunlap campaign Mr. Colegrove went to the Puritan Avenue Baptist Church in Detroit, Mich., for November. On December 29 he will begin an evangelistic campaign with the Baptist church of Plymouth, Mich.

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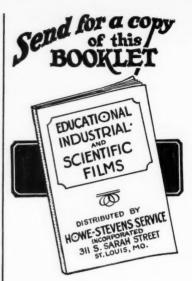
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The Gypsy Smith-McKee Party recently closed a splendid meeting in Baton They report a wonderful Rouge, La. meeting, and many came forward to accept Christ as well as to rededicate their lives to the Lord. This meeting was followed by a union meeting in El Dorado, Ark., all Protestant churches uniting. They had a tent seating over 4,500 and choir of three hundred. Great things were expected from God and He wonderfully blessed with the salvation of many souls. This meeting was closed November 10 and another union meeting started November 17 in Selma, Ala., with all Protestant churches uniting.

Harry W. VomBruch writes from Elgin, Ill.: "God is blessing here. Eightysix definite decisions for Christ were registered yesterday alone, October 20. The Spirit of God was upon the meet-This is our second visit to this church within three years' time. Walter MacDonald is song leader and being greatly used of God. A large chorus choir more than fills the special platform erected for the meetings, and special numbers have been rendered through the campaign by the Announcers Trio of W-M-B-I, the Musical Whites, of Highland Park, Ill., the Spoolstra Sisters Quartette, of Roseland, Ill., and the Kindigs, of Mattoon, Ill." Following the Elgin meeting the Vom Bruch party went to the Benton Street Baptist Church, Kitchener, Ont., Canada. Following a Sunday in the Moody Church, Chicago, they opened a three weeks meeting in the Alliance Tabernacle at Minneapolis, Minn.

Dr. Samuel B. Goff recently conducted a very fine evangelistic campaign at Coatesville, Pa. The services were held in the Olivet Methodist Episcopal Church, which has a membership of 1800. A large number was won to Christ through the home visitation and the evangelistic meetings. Several were received into the church on the last day of the campaign. On November 3 Dr. Goff began a union campaign in Lock Haven, Pa. Several churches united in the combination method. The program included one week of preparatory mass meetings for the church, followed by one week of gospel home visitation, and then one week of evangelistic meetings. In eleven campaigns with the combination method there have been 3100 decisions for Christ and the church.

Evangelist John C. Cowell, Jr., of Fayetteville, N. C., and B. J. Willis, of Sumter, S. C., have just closed a most successful union warehouse meeting in Fuquay Springs, N. C. All the churches of the town united for the work and the Christian people of the community gave themselves to soul-winning for four weeks of the meeting. The gospel preached by Mr. Cowell was given a good hearing, the nightly congregation averaging about twelve hundred people. Mr. and Mrs. Willis were in charge of the music which included a splendid choir of 150 voices. A large number of souls were won to Christ



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The Church of God In



is in great peril! Some of its Ministers and Missionaries are bitterly persecuted and deprived of all their rights. Many of them are in prisons and exile. Their wives and children are starving, without food and clothing. Immediate help for those suffering children of God in Russia is necessary. Therefore, we urgently invite every Christian in America and everywhere to co-operate with us in rendering relief to our suffering Christian brethren in Russia, by your prayers and in such other ways as the Lord may lead them.

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and united with the various churches, and many consecrated themselves anew to the work of winning the lost. Following the Fayetteville campaign Mr. Cowell went to Cameron, N. C., for an engagement in the Baptist church.

The Tebo Evangelistic Party spent the month of August in Bible conference work. The Central New York Bible Conference at Cortland, N. Y., of which they are the founders and directors, was very largely attended. Dr. W. Leon Tucker and Dr. Harold Paul Sloan were the principal speakers. A new conference was begun at Massena, N. Y., known as the Northern New York Bible Conference. An evangelistic campaign was held in September at Bombay, N. Y., followed by a campaign in Ithaca, N. Y. The Lord has blessed them with souls in each of these campaigns. November 10 to December 1 was spent with Alliance Tabernacle in Schenectady, N. Y., and December 8 to December 22 they will be in Galilee, N. Y., at the Methodist Episcopal church.

NOTES OF THE EXTENSION DEPARTMENT

Lee W. Ames filled an engagement with the Bethel United Evangelical Church of Dixon, Ill., of which Rev. S. B. Quincer is the pastor, after his work with Dr. Conant at Richmond, Va. Following Dixon he had successful meetings in the Baptist church of Mauston, Wis., under the auspices of the LaCrosse Valley Baptist Association of Wisconsin.

Dr. J. E. Conant conducted special services in Christ Church, Protestant Episcopal, of Richmond, Va., for two weeks immediately following the meetings arranged by the Bible Conference Association of that city. He then filled an engagement with the Mount Washington Baptist Church of Pittsburgh, Pa.

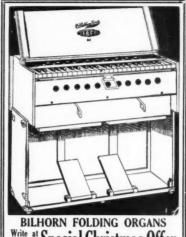
James F. Harrison closed a series of meetings in Natrona, Pa., during the early days of November and later filled an engagement at the Methodist Protestant church of Long Point, Ill. Mr. Harrison's service at the Eagles Mere Summer Conference had an interesting aftermath in a children's meeting arranged by Mrs. Mortimer B. Lane in her Pittsburgh home on November 2. Forty-two children were present and the only one who had not confessed Christ did so at this meeting.

Harry McCormick Lintz conducted a two weeks evangelistic engagement with the Pine Street Presbyterian Church of Hammond, Ind. Profound conviction of sin and many happy conversions characterized the meetings. Immediately following this he had a similar campaign for two weeks in the Wayside Cross Mission of Aurora,

Elinor Stafford Millar conducted a series of successful meetings in the First Baptist Church of Evansville, Ind.

Dr. Henry Ostrom was invited to Houston, Tex., by G. E. Simpson, a prominent business man. Meetings were held in the Central Presbyterian Church, of which Mr. Simpson is an elder, and at several other places which he arranged.

Dr. C. R. Scafe held a series of meet-



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ings in the First Baptist Church of Eldora, Ia., under the auspices of the Baptist Bible Union.

W. W. Shannon conducted a series of evangelistic meetings in the First Evangelical Church of Aurora, Ill. When conversions in the meeting completed the family circle, the entire family gathered at the altar. It was a genuine old fashioned revival with sound Bible preaching at its base. After preaching in Moody Memorial Church, Chicago, November 17, he visited several southern cities in the interest of Bible conferences.

An Interdenominational Bible Conference, conducted by The Moody Bible Institute of Chicago from November 3 to 10. was held in the Second Presbyterian Church of Charleston, S. C., Dr. J. W. Hickman, pastor. The speakers were Prof. J. Gresham Machen, Bishop Horace M. Du Bose, Dr. James M. Gray and Rev. James A. Sutherland.

James A. Sutherland, together with Dr. L. Sale Harrison, of Australia, held a Bible conference under the auspices of the Extension Department in the Victory Memorial Baptist Church of Louisville, Ky. Immediately after this engagement they conducted a similar series of meetings in the First Presbyterian Church of Birmingham, Ala.

OBITUARY

Charles Butler fell from an open door on the platform of a railroad train near Winter Haven, Fla., October 13. He received injuries from which he died two that is golden, not silence.

hours later in a hospital. Mr. Butler was widely known as an evangelistic singer. He was 50 years old, and was once connected with Billy Sunday.

FUTURE ENGAGEMENTS

Harry O. Anderson-Nov. 10-Dec. 3, Culusa, Calif. John C. Cowell, Jr.—Nov. 10-24, Cameron, N. C.

N. C.
Daisy F. Eggleston—Nov. 3-25, Throop, Pa.
John W. Erskine—Nov. 10-24, Coleman, Mich.;
Dec. 1-15, Woodland, Mich.
Gypsy Smith-McKee Party—Nov. 17-Dec. 8,
Selma, Ala.; Jan. 5-26, Portland, Ind.; Jan. 29Feb. 16, Dallas, Tex.; Feb. 23-Mar. 9, Roanoke,
Va.; Mar. 16-30, Spartanburg, S. C.; April 6-27,
Orange, Tex.
Bichard Nyburg—Nov. 17-Dec. 1, Battle Creek

range, 1ex. Richard Nyburg—Nov. 17-Dec. 1, Battle Creek, (ich.; Dec. 8-22, Lewistown, O.; Dec. 29-Jan. 12, Mich.; Dec. 8-22, Lewistown, O.; Dec. 29-Jan. 12, Uniopolis, O. Sara C. Palmer—Nov. 17-Dec. 8, Neffsville, Pa.

Sara C. Palmert—Nov. 17-Dec. 8, Neffsville, Fa. W. E. Pietsch—December, Denver, Colo., and Los Angeles, Calif.
Dr. and Mrs. Milton S. Rees—November, Attleboro, Mass.; December, Rochester, N. Y.
C. R. L. Vawter and Party—November, 1929-June 1930, Australia.

Vom Bruch Evangelistic Party—November, Kitchener, Can.; December, Minneapolis, Minn.; January, Long Beach, Calif.; February, North Long Beach, Calif.

You cannot dream yourself into a character; you must hammer and forge one for yourself .- J. A. Froude.

It is often the last key in the bunch that opens the door.

Silence is not always tact; and it is tact

"SATAN ON THE PROWL"

There are two aspects of the work of Christ. One is the salvation of our fallen humanity; the other is the destruction of the work of the devil. Therefore, the message of Jesus is not complete until we warn Christian men and women to beware of the devices of the devil. The origin of the spirit of evil is not clearly given in Scripture, but we know that Satan is of high angelic origin. His fall was not effected by temptation from without, like that of our first parents, but by some malignant impulse from within; so that he remains forever the antagonist of that which is good. The evil world is under his power and is driven by him to darkness and death. Thus he says in the book of Job that he is ever going to and fro in the earth and walking up and down

This description shows that the satanic spirit is a restless, homeless and barren spirit. That is why the world of today is like a restless sea. Satan is robbing it of stable faith, of inward peace, or constant satisfying ideals. The devil allows no rest, but wherever Christ reigns He brings rest and peace.

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Satan's power is limited by the power of Jesus, his triumph is short, he cannot harm Christ's faithful people, and he cannot hinder the final completion and glory of the kingdom of Christ. Satan and his kingdom must fall at the brightness of His kingdom, and the kingdom and the glory of our Lord shall be all in all.—Rev. John Thomas, Cardiff, Wales.



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stitution," 1812.
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Popular Outline of Church History, by Frederick J. Gielow, Jr.

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197 pages. 7%x5½ inches. Standard Publishing Company, Cincinnati. \$1.50.

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Horton, by Kate Drew.

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192 pages. 7½x5 inches. Marshall, Morgan and Scott, Ltd., London and Edinburgh. \$1.50. W. T. J.

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Drs. McIntosh and Twyman.

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vealing the state of mind of important officials concerned.

The writings include a reported conversation with the Bethlehem shepherds at Christ's birth, Gamaliel's interview with Joseph and Mary, Caiaphas' report to the Sanhedrin on the crucifixion and the resurrection, Pilate's report of the trial, Herod's defense before the Roman senate regarding the slaughter of the babes, and his execution of John, and seven letters by Hillel. 256 pages. 6½x4½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$2.50.

H. E. S.

The Return of the Native, by Thomas Hardy.

Thomas Hardy.

Professor Baugh in his helpful introduction, which also briefly discusses Hardy's other famous novels, declares that up to his death a year ago he was universally recognized as the greatest of living novelists, though for thirty years he had written only poems. Many consider this novel his tragic masterpiece, hence this attractive addition in the Modern Readers' Series will be widely welcomed. It is clearly printed and comes in half leather or in blue cloth.

478 pages. 7x4½ inches. Macmillan Company, New York. \$1.25 and 80 cents. H. E. S.

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Mackenzie.

This "Secret History of the Revolt in the Salvation Army" is succinctly described in its subtitle. A well known war correspondent, not connected with the organization yet deeply sympathetic from studying its work as he observed it in many countries, gives just the inside information Christians desire regarding the perplexing crisis in the career of this valued ally. If general confidence in the Army and its future has been impaired, this timely book will greatly help to restore it. Several excellent photographs are included.

223 pages. 7¼x4¾ inches. Brentano's, New York. \$2.00.

H. E. S.

Paul and the Intellectuals, by A. T. Robertson, A.M., D.D., LL.D., Litt.

D.

The freshness of Dr. Robertson's unique style is on every page of this his latest volume. He has chosen an apt title for his commentary on the epistle to the Colossians. Gnosticism is the intellectualists chief stay, and chapter one is as fine a review of this heresy, chiefly in its incipiency, as one may hope to read.

Throughout the volume difficult passages are rendered clear by the light of this Gnostic darkness. From beginning to end, too, the illumination is from a happier source: Dr. Robertson seems at his best in bringing flashes of light from Greek words and forms, as the footnotes will especially show. Best of all it is done with a simplicity that sets no barrier before the all English reader, yet reaches the soul of the man who knows his Greek Testament.

The book is really a learned commentary. The author fails to hide this by quoting his authorities in the line of the text, and relegating the Greek to footnotes. One appreciates the unpretentiousness of Dr. Robertson, at the same time the author owes it to the reader to give his own translation rather than that of another scholar.

other scholar.

In addition to a clear and most helpful commentary the book contains a sprinkling of practical applications. Mystery religion advocates, Unitarian preachers and teachers who live on trinitarian salaries, absolute perfectionists, sacramentarianism, feminism, and modern novelists draw warm comments from Dr. Robertson.

comments from Dr. Robertson.

The reviewer disagrees with the implied kingdom views of the writer. He also feels that the time given to opposing sacramentarianism might have been more properly spent in comments on the real issue, namely, the Holy Ghost baptism through which every believer is made a member of our Lord's body. At the same time we can thank God for this most helpful commentary on a rather difficult book

ful commentary on a rather difficult book of the New Testament.

217 pages. 7½x5 inches. Doubleday. Doran and Company, Garden City, N. Y. \$2.00.

The R. A. Torrey Year Book, edited by A. Chester Mann.

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160 pages. 8x5 inches. Fleming H.
Revell Company, Chicago and New York.
21.50. P. B. F.

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Perhaps never has the strange and compelling charm of the frozen north been so well presented with pen, pictures and publishing skill. With absorbing interest we follow the author and her husband in their thoroughly equipped and appointed ship built expressly for this Field Museum Expedition, which they financed and personally conducted, seeking sport and specimens of all the wild life from Alaska northward. Several guests besides eight boys enlisted as sea scouts, shared in the adventure and the complete success attained. Mrs. Borden is a gifted writer, making the daily scenes and often thrilling action live vividly before us, while adding much to our information regarding what the hardy natives and explorers have endured and achieved ever since polar regions were first explored. The quantity of illustrations and varied addenda increase the value of this useful volume.

317 pages. 8½x5½ inches. Macmillan

317 pages. 8½x5½ inches. Macmillan Company, New York. \$4.50. H. E. S.

The Rise and Development of Lib-eral Theology in America, by Winfield Burggraaff.

Burggraaff.

The extraordinary in scholarship is a doctor's thesis that marks the author a celebrity amongst the erudite. Watson in behavioristic psychology and Bergson in creative evolution are outstanding examples; and neither thesis affirms anything common, to the Christian view of God and the world as set forth in the inspired Scriptures. Burggraaff's thesis presents not only a scholar, but a defender of the truth who is to the historical faith what James Orr was and is to Christian philosophy.

ophy.

The opening chapter shows how the tolerant Puritans gave asylum to teachers of heresy like Roger Williams and Anne Hutchinson, thus paving the way for the liberalism of Erasmus to invade and finally modify and vitiate the Calvinism of the Pilgrims. The New England history of this section is well told. One almost regrets that these fascinating pages are a history of heresy, but he thanks God for a scholar like Burggraaff who in simpleness and directness exposes the errors of liberalism at their source. ism at their source.

This prepares the way for chapters two and three where of the many names and works examined, prominence is given to Channing, Emerson, Parker and Bushnell. Nor is the thesis wanting in timeliness; George A. Gordon, Harry E. Fosdick and Shailer Matthews are set forth in their modernistic succession to these more historical pages.

torical names.

How deep run the roots of Modernism, as exposed in these chapters! Isaac Watts leads many ministers into Unitarianism by his Glory of Christ. Jonathan Edwards, by shifting the emphasis from the judicial to the ethical, paves the way for the governmental theory of the atonement. Charles Finney is a Pelagian. Coleridge does more to break down faith in the infallibility of Scripture than does the most radical textual or biblical criticism. Bushnell, Schleiermacher, and Coleridge are Sabellians. nell, Schle Sabellians.

The concluding chapter is an analysis and criticism. This book ought to be read by every minister and theological student.

211 pages. 10x7 inches. Board of Publication, Reformed Church in America, 25 E. 23rd St., New York. H. F. S.

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Jesus of Nazareth, by Joseph Klausner, Ph. D.

This study of Christ's times, life and teaching, translated by Canon Danby of Jerusalem where it was written, is be-lieved the first work of its kind composed in modern Hebrew and intended for Jews in modern Hebrew and intended for Jews interested in reviving the Hebrew cultural outlook. The author is a Jewish scholar and historian, critically sifting and weighing the literary material of his race (twhich he makes abundant reference) and endeavoring to be entirely objective in his exposition of the difference between Judaism and Christianity, and the reason why Christ, though intensely Jewish, has been accepted as Messiah by Gentiles alone. Yet with all his understanding of Palestinian life and thought he cannot escape from subjective interpretations of both facts and teachings of Christ. The blindness which has befallen Israel leads him into explanations most puerile and uncon-

ness which has betaited brain leads into explanations most puerile and unconvincing to any student of Scripture. Always he remains convinced of the correctness of Judaism and believes it a valuable and even essential religion for the world's spiritual progress.

spiritual progress.

Christians may profitably read his chapters on the political, economic and religious conditions in New Testament times, and even his faulty exegesis will help us to better understand our Jewish brethren.

434 pages. 8½x5¾ inches. Macmillan Company, New York. \$2.50. H. E. S.

Benefits in Christ, by A. Campbell Dovey, M. A.

This little book is full of good things. While of the making of books there is no end, yet one does not see enough of literature dealing with this subject. It is well written and true to the old Book. We heartily commend it.

78 pages. 7½x4% inches. Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E.C. 4, London. 75 cents. D. L. F.

Mussolini and the Second Coming of Christ, by Gerald B. Winrod.

"Everybody is talking about the near approach of Christ," some one said quite recently. It is true that many are, and that is blessed! "Who is to be the Anti-Christ?" has been the ever recurring question. Some think Mussolini will be the Anti-Christ. He may or may not be.

This small volume by Winrod will not answer the question for you, but will tell you in a brief compass much about his life and government in a most enlightening way. It will be found profitable indeed and government in a most enightening way. It will be found profitable indeed to read this book.

62 pages. 7½x5½ inches. Defender Publishers, Wichita, Kan. 35 cents. W.T.J.

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144 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. A. V. G.

The Christianity That Always Tri-umphs and the Glory That Excelleth, by Dr. Thomas Payne.

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156 pages. 7%x5% inches. Marsus Brothers, Ltd., London and Edinburgh. 7 D. L. F.

Church Year Sermons, by Thomas Sims, D.D.

This volume of sermons based on the church year is an apt illustration of the way variety as well as progress may be given to the preacher's task. Much suggestion and inspiration awaits those who read this volume by one, who, after a continuous ministry of twenty years in the same place, found the calendar of the church year most helpful in avoiding stagnation. nation.

In addition to all this, the basic doc-In addition to all this, the basic doctrines of the church so sadly neglected can be set forth in their order without apology and offense.

208 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75.

W. T. J.

Where is the Lord God of Elijah? by Enos Kincheloe Cox, D. D.

by Enos Kincheloe Cox, D. D.

The author of this book is pastor of
the First Baptist Church of Gloster, Miss.
We have read no book of recent time that
has so stirred our heart as this small volume. His caricature of the present day
is awful, yet true. It is a challenge to
the church to lay hold of God in prayer.
Much has been written on this highly important theme, but the present volume
burns with the fiery passion of a man
aflame for God. We would to God that
every Protestant minister in our land might
have this volume in his hands. We trust every Protestant minister in our land might have this volume in his hands. We trust it has a wide circulation. Not only does it bring to our attention Elijah as a mighty man of prayer, but Jacob, Moses. Samuel, Hezekiah, Daniel, and most important of all, our Lord.

127 pages. 7½x5 inches. The Bible Institute Colportage Association, Chicago. 75 cents.

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Recent Religious Psychology, by Rev. A. Rudolph Uren, Ph.D.

This refreshing bit of psychological police This refreshing bit of psychological police work comes from a preacher whose name is German and whose credentials are Scotch: a combination that challenges respect from the American school of religious psychology which Dr. Uren admonishes. The thesis is more than timely; its method is unique and its carellations investible.

more than timely; its method is unique and its conclusions irresistible.

After a brief historic survey of the psychology of religion and a chapter on the methodology of the field, one comes to the heart of the volume: a critical analysis of Starbuck, Coe, James, Pratt, Ames, Stratton, and Leuba. In each case a major volume, or two, of these scholars is carefully reviewed. At the conclusion of each review Dr. Uren offers his own critique. To any one who has studiously perused any of the criticized works, the thoroughness and fairness of Uren will make its appeal. Incidentally his mastery of the field under criticism will impress the reader.

Throughout this section especially in the

riticism will impress the reader.

Throughout this section especially in the critiques, the author is careful to hide his own peculiar theological convictions. The one thing that emerges is his increasingly evident negation of the psychologists' claims and, viewing it from the other side, his somewhat less forceful positive position that God rather than the psychologist is the final court of appeal even though psychology is a spiritual science.

Part three becomes the climax to all this. In it this master critic of the American school of psychology exposes the length to which his brethren have wandered from their fold. More than that it somewhat forcefully invites them to return to the legitimate bounds of their enterprise. With an emphasis that every clear minded

forcefully invites them to return to the legitimate bounds of their enterprise. With an emphasis that every clear minded thinker will accept as authoritative, Dr. Uren shows how psychology's invasion of the fields of philosophy and theology is so much lost time, and how its insistence upon a metaphysics is a violation of its domain.

Unless it is utterly ignored by them this book will cause consternation in the camps of American religious psychology. And it will bring an amen from the godly mind that delights in keeping the psychologist in his own back yard.

280 pages. 9x6 inches. Charles Scribner's Sons, New York. \$3.50 net.

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The Lesson Commentary for 1930, edited by Drs. Charles P. Wiles, William L. Hunter and D. Burt Smith.

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F. S. Ionthly liam L. Hunter and D. Burt Smith.

Here is a commentary on the Improved Uniform Sunday-school lessons for 1930 which it is a pleasure to commend. The Word of God is given the place of pre-eminence. The editors have sought to stimulate and guide the teacher in his preparation so as to enable him to open the Scriptures to the class. They have escaped the peril of over-editing, which be-wilders the teacher and tends to lessen the need of individual effort. The plan in each lesson is to follow the lesson text with a statement of the lesson goal, the lesson plan, oriental side-lights, geographical and historical setting, the interpretation of the text, and truths for daily living.

316 pages. 9x6 inches. United Lutheran Publishing House, Philadelphia. \$1.75.

P. B. F.

The Jews, or Prediction and Fulfil-

Publishing House, Philadelphia. \$1.75. P. B. F.

The Jews, or Prediction and Fulfilment, by Samuel H. Kellogg, D.D.

No man of equal scholarly attainments and standing has written so clearly and convincingly about the Jews as Dr. Kellogg. As a linguist, grammarian, scholar and expositor, he was eminently fitted for this task. But his original work has long been out of print. The present abridged, paper-bound edition, will be heartily welcomed by many who are not so fortunate as to possess a copy of the original. It will confirm the faith of all who read it. No kind of Christian evidence is stronger than that of fulfilled prophecy. Dr. Kellogg proves, among other things, that the essential facts of the fulfilment of predictive prophecy remain unchanged even though we allow the latest dates for the writing of the books containing these prophecies as claimed by modern criticism. The abridged volume contains also a chapter by Rev. Henry S. Nesbitt, which brings the fulfillment of Jewish prophecy down to date.

89 pages. 7½ x4% inches. The Christian Literature Society, Madras, India. About 15 cents.

The Wonders of the Cross, by E. A. Halleen.

A series of devotional meditations distinguished by deep spiritual insight and expressed in a profoundly simple way. The author is gifted with the ability to stir the reader's thought and feeling, and to spur him on to such a higher spiritual experience. One need not agree with all the writer's conclusions to be greatly helped and blessed by this book.

192 pages. 7½x5 inches. Chicago Bladet Publishing Company, Chicago. \$1.50.

H. L. L.

The Church at Work, by Clarence H. Benson.

Alive with a practical solution of what has come to be recognized as the church problem, this volume provides the pastor and his helpers with a modus operandi that presents and corrects the difficulty. The opening chapter, presenting its statistics in a most interesting way, arouses the reader to his responsibility. In the next chapter he is given a biblical picture of the pastor as overseer, and thus prepared for chapter he is given a biblical picture of the pastor as overseer, and thus prepared for the real theme of the book, which follows. The heart of the matter is set forth in a charted organization of the church's official board, on page 55. The remainder of the book is an exposition of the eighteen items, grouped into five committees, that complete the chart. In his exposition of church finance, worship, education, extension, property, evangelism, and officers' responsibilities, Mr. Benson has shown himself an expert who offers a workable solution to the pastor's problem.

The book says much in few words; its style is interesting throughout; its charts, though too few, are illuminative. One reads it with a feeling that he must put its suggestions into immediate operation. The book ought to be widely circulated because

suggestions into immediate operation. The book ought to be widely circulated because

of the service it will be in the furtherance of the gospel.

155 pages. 7\%\x5\%\ inches.

Biola Book
Room, Los Angeles. \\$1.25.

H. F. S.

The Divine Touch, by William Olney.

This is a record of many of the evange-listic experiences of this honored servant of Christ. It consists of fifty-eight brief ac-counts of the wonders wrought by divine grace, through various means, with many classes of people, under greatly varied circumstances, through a period of about

circumstances, through a period of accuration half a century.

It is most heartening to read these simple accounts of how the Lord touches souls by the Holy Spirit through the faithful testimony of the evangelist. It is a book which ought to be in the hands of all Christian workers, not only for their encouragement, but for their instruction in such ministry.

220 pages. 7½x5 inches. The Kings Gate Press, 4 South Hampton Road, London. 90 cents.

P. B. F.

Reuben Archer Torrey: The Man and His Message, by Robert Harkness.

The life and ministry of Dr. Torrey

The life and ministry of Dr. Torrey was one of constant activity—preaching, Bible teaching, evangelizing, and the writing of books and Sunday-school lesson notes, to say nothing of the executive work in connection with two Bible institutes, and the pastorate of two large churches.

Mr. Harkness' book does not profess to be a complete biography, but it is a good "cross-section" of his evangelistic work, especially during the years when Charles M. Alexander and Mr. Harkness were with him as musical associates. Perhaps few men could write with the accuracy and intimacy that Robert Harkness has.

The author's style is most interesting and the volume is decidedly inspiring and informing. Indeed, it is a pen picture of a great man who was regarded by some as having a rather stern exterior, but really possessing a tender, sympathetic heart; one true to God and His Word, having a passion for souls and, to a marked degree, good common sense and a balanced judgment.

127 pages, 7½x5½ inches. The Bible judgment. 127 pag

127 pages. 7½x5½ inches. The Bible Institute Colportage Association, Chicago. \$1.00. W. N.

Helpful Writings by Rev. Gerald B. Winrod:

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"Satanic Obsession." Price 15 cents.

"Mulberry Trees." Price 15 cents.

Paul Rader, president of the World-Wide Christian Courier Movement, is on a missionary tour to China Borneo and India. In his absence, Rev. Winrod is occupying the Chicago Gospel Tabernacle. Rader, the Missionary, wrote his great book, "Round the Round World" while on a previous world tour. Concerning it, the Sunday School Times said, "The keen-visioned, big-hearted preacher takes the reader with him through many a strange scene in many lands." Cloth bound, price \$1.50.

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The Defender is a good, big magazine, with a small subscription price. Terse, dynamic, uncompromising, evangelical — containing news, prophecy, science, Bible expositions, material against Evolution and Modernism it brings a fresh, new, explosive message each month. Gerald B. Winrod, editor-inchief. Associate editors, Newton Riddell, Mark Matthews, A. Z. Conrad, A. P. Gouthey, Paul Rader, Oswald Smith, Keith L. Brooks and others: 27 months, \$1.00.

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An Interrupted Night, by Isabella M. Alden ("Pansy").

It is a delightful surprise to find this beloved author of other days is still with us and able to write one more charming story. Such wholesome Christian flavor is story, Such wholesome Chistian have it too rarely found in current literature ex-cept from the pen of such writers as Grace Livingston Hill, the author's niece, who edits the manuscript for her invalid who edits the manuscript for her invaluant and contributes an introductory chapter describing the sweet and far extending influence of her active years as well as within the family circle. We trust that "Pansy" may be spared to write her "Yesterdays" as planned.

264 pages. 7½x5 inches. J. B. Lippin-cott Company, Philadelphia. \$2.00. \$2.00. H. E. S.

After Mother India, by Harry Hu-

This carefully prepared study may well be accepted as closing the prolonged discussion over Miss Mayo's picture of the life of women in India, and a complete answer to her critics. The latter have published nine books in attempts to discredit her and her evidence, but often using the same arguments which the first ones advanced and admitting the very evils she set forth. set forth.

Mother India has never been proscribed by the India government, in spite of urgent requests, but the book's influence has been acknowledge as awakening public interest in crying evils long condoned. Indeed many thoughtful friends in India within and outside pronounce her its greatest benefactor in this country.

339 pages. 84x5½ inches. Brace and Company, New York. Harcourt,

Neighbor India, by Agnes Ruth Burr.

India has recently come in for unpre-edented publicity. What with Dr. Stanley cedented publicity. What with Dr. Stanley Jones' pictures of multitudes hungering after righteousness, and Katherine Mayo's atter righteousness, and katherine Mayo's revelation of masses wallowing in moral filth, the public is not a little perplexed. Just what is the truth about this ancient civilization? Miss Burr has given us a book that undertakes to give a well balanced view of the land as it really is, showing that there are two sides to the case.

The author frankly states that she went to India with little interest in missions. But a trip through the labyrinth of idolatry, caste slavery and debasement of women, and first hand touch with Christian prissions, have brought to her soul a great missions have brought to her soul a great enlightenment. A great sense of the desperate need of the land, and the efficacy and sufficiency of the gospel of Jesus Christ to meet that need have impelled the writing of this book.

A volume full of helpful information, close-up pictures, and sanely balanced interpretations and judgments. For study groups, as well as private reading, it is to be highly commended.

200 pages. 8½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. W. H. H.

The Resurrection and Life Eternal, by J. J. Knap.

by J. J. Knap.

This book is devotional and uplifting. It sets forth the facts of the resurrection, eternal life, and eternal punishment. The nature of the resurrection body is discussed in a scriptural manner. But while the author has no doubt of the fact of the resurrection, of the second coming of our Lord, and of future rewards and punishments, he finds no place for the millennium in his program of the future. This is because he holds to the old view of a general resurrection of all the dead and of a coming general judgment. His eschatology is much confused, due no doubt to lack of a much confused, due no doubt to lack of a discerning study of the Bible teaching up-on subjects dealing with the events which bring the present age to a close.

a subjects the present age to a close.

209 pages. 7½x5¼ inches. Wm. B. Grand G. S. Eerdmans Rapids, Mich.

Living East, by David Wooster King.

Living East, by David Wooster King.
One more book with its added viewpoint,
information and illustrations of mysterious India and Afghanistan. The author's
racy narrative unwittingly discloses how
utterly an Oriental can be misled who assumes that Western lands and their citzens traveling abroad are uniformly Christian. Apparently no missionary work of
any type caught the author's eye or interest.

276 pages. 8½ x5½ inches. Duffield and Company, New York. \$3.00. H. E. S.

A Daily Digest of the Sunday School Lessons for 1930, by Amos R. Wells, Litt.D., LL.D.

This, as the name indicates, is a summary of the lesson facts and teachings in a convenient form to carry with one during the week to aid in the preparation of ing the week to aid in the preparation of the lesson. It is by the same author as Select Notes on the lessons, which have been published for fifty-six years. It is not only a valuable help to teachers, but its use by the members of the classes would greatly stimulate them in their lesson study. The plan is to furnish the lesson text with suggestions for each day of the week. Lesson preparation should begin the preceding Sunday.

156 nages 54x3 inches W. A Wilde

156 pages. 51/2 x3 inches. W. A. Wilde and Company, Boston. 35 cents. P. B. F.

Peloubet's Select Notes on the International Sunday School Lessons for 1930, by Amos R. Wells, Litt.D., LL.D.

This is the fifty-sixth annual volume of this commentary on the International Uni-form Sunday-school lessons. A work which has gained and maintained its place bethe Christian public for such a period of time needs no commendation. It is sufficient to bring it to the attention of Christian workers.

In the introduction is found a chrono-logical arrangement of the events of the logical arrangement of the events of the first and second quarter. This is followed by some most valuable suggestions to the teacher as to his physical, mental, social and spiritual equipment for his work. A somewhat comprehensive bibliography is presented, showing source material for the teacher's library. Not all of the books suggested of course could be unqualifiedly recommended.

378 pages. 9x6 inches. W. A. Wilde and ompany, Boston. \$2.00. P. B. F. Company, Boston. \$2.00.

Coming Events, by B. G. M. Clouser.

Coming Events, by B. G. M. Clouser.
This book, as its title suggests, is a study of the eschatology of Jesus. It seems to have come into being as a result of requests for copies of the author's notes used in Bible classes. Its nature and scope is indicated by the Table of Contents, in which the following subjects are set forth: "Death," "Return of the Lord," "Resurrection," "Judgment," "Immortality," "Christ's Earthly Reign," "End of the World," "Eternal State."
For those seeking help on these topics

"Eternal State."
For those seeking help on these topics this book will be found interesting and helpful. This is not to say that all the details presented under these headings is endorsed by the present reviewer. A number of the statements in the book are to be questioned, especially those relating to the time element. Then, too, the author does not seem to be as exercial set be might be in time element. Then, too, the author does not seem to be as careful as he might be in certain statements. For example, on page 21 he says, "Here the fires were kept constantly burning to consume the bodies of criminals and of other animals." "Other animals" implies that the criminals were also animals.

On page 19 the author states, "Hebrew scholars teach that there are seven heavscholars teach that there are seven neavens." Since the book purports to be the study of the eschatology of Jesus, it would have been better if he had confined himself to the teachings of the Bible instead of what Hebrew scholars say. If the reader will observe these minor matters, help may be gained from the study of this book.

163 pages. 7x5 inches. The Christian League, 608 W. Harold St., Philadelphia, Pa. 75 cents. P. B. F.

Turning Points of General Church History, by Edward L. Cutts.

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This revision and condensation by William C. Piercy of an older work admirably covers its field to the close of the Reformation. The church's development following the apostolic age is all too little known, yet Christians need to know how God has led His own through the centuries, safeguard-ing amid dangers which often recur dur-ing fresh disguise, and training them by these very trials to win new triumphs in His name.

339 pages. 74x4% inches. Company, New York. \$2.25. H. E. S.

Sonnets, by Edwin Arlington Robin-

More than eighty, many having appeared in far scattered publications during nearly forty years, although others are wholly new, the author here assembles for the first time and thereby reveals how richly he has time and thereby reveals how richly he has contributed to American literature. His gift of condensed and beautiful expression, saying much and suggesting more in few words, reminds us of Robert Frost who likewise came late into public recognition. All who admire Robinson's skill, versatility and sympathetic touch with daily living will welcome this choice edition of some of his best poetic writing.

89 pages. 7% x5 inches. Macmillan Company, New York. \$1.75. H. E. S.

Luther's Small Catechism, by M. Reu.

No textbook-the Bible is to be excepted No textbook—the Bible is to be excepted
—has enjoyed as wide a distribution or experienced as long service as Luther's Small
Catechism. Since its first publication four
hundred years ago it has reappeared in new
languages and larger editions until it has
reached nearly every tribe and tongue. In
America alone it is serving more than two
and a half million people in twenty different languages.

The quadricentennial celebration of "the greatest small book in the world," has been the occasion of this exhaustive work on its the occasion of this exhaustive work on its origin, editions, translations, explanations and triumphs. The aim in the preparation of this work has been to conserve the values of the jubilee celebration and enable the present generation not only to know the history of this "golden gem," but have a larger appreciation of its significance and use it with better understanding and greater fidelity. The historical illustrations, and biographical and geographical indexes add much to the value of this production.

426 pages. 8½x5¾ inches. V Publishing House, Chicago. \$4.00 Wartburg C. H. B.

The Primitive Church, by Canon Burnett Hillman Streeter.

This volume seeks to demonstrate that different systems of church government prevailed in different parts of the Roman Empire during the apostolic age and down to 100 A. D., although in the following centuries standardized to one pattern. By proving that each of the leading types of today can rightly claim primitive usage in one place or another, it is thought one great obstacle to Christian reunion can be removed.

removed.

Totally denying the plenary inspiration of New Testament writers, the author makes no attempt to harmonize seeming makes no attempt to harmonize seeming conflicts in their statements or to grant them the benefit of the doubt in view of omitted details and our meager information about many features of life then. Insteady he fully trusts the inspiration of modern scholarship to dissect and correct the sacred documents, delete statements that disagree with theories, and determine the genuizeness and the unthorhies the that disagree with theories, and determine the genuineness and the authorship of the various books. As a result the value of this work is seriously impaired, and our confidence shaken in all its major conclus-

337 pages. 7%x5 inches. Company, New York. \$2.50. Macmillan H. E. S.

Modern Evangelism, by Raymond W.

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Monthly

н. в. Canon te that ernment Much discussion is now abroad about evangelism and evangelists. What kind of the former is the best and what type of the latter should be engaged are some of the topics. In the meantime here is a book which will be useful to the average pastor who sees his field "white unto the harvest." The author has had wide experience and gives frankly his deductions.

Much to instruct inspire and quicken a

Much to instruct, inspire and quicken a pastor will be found. His frequent references to great and godly evangelists will stimulate the thinking and action of those who read it. His practical results in many parts of the country reveal him to be a most versatile and effective leader in modern evencelism. ern evangelism.

192 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75. W. T. J.

The Christian Message and Program, by Cleland Boyd McAfee.

The Christian Message and Program, by Cleland Boyd McAfee.

This is a textbook in the Standard Training Course of the International Council of Religious Education, and prepared, by request, by one of the outstanding leaders of a great denomination. The work is in three parts, I and II emphasizing the message, and III presenting the program. In presenting the message itself (Part I) Dr. McAfee shows that "Jesus is Himself the center of the Christian faith as we know it" and that "we have no effective religion except the one with Jesus Himself as the center." Moreover we are told that "in any Christian land it is understood that one becomes a Christian by personal acceptance of the faith, and that he may refuse to do so." But these strongly evangelical statements are oases in a desert whose sand of the times heaps a social Christianity, blown with gusts that smart the spiritual eye. For example, our Lord's giving His life a ransom for the many and the pouring out of His blood for the remission of sins, are "both of them baffling expressions" (p. 26). Throughout the section phrases representative of great doctrinal truth are clothed with an evasive kind of quotation marks, thus "incarnation" (which, incidentally is "the coming of God into human life"), and "in torments" (pp. 19, 64).

Part II is not wanting in evangelical emphasis. The Church is the body of

riderially is "the coming of God into numanife"), and "in torments" (pp. 19, 64).

Part II is not wanting in evangelical emphasis. The Church is the body of Christ, the pillar and ground of truth, which gives present reality to the Spirit of Christ (p. 120). It cannot accept the standards of the world and at the same time remain true to Christ (p. 117). Nevertheless, in the author's mind, the church should Christianize the nations—to whose needs it cannot turn the deaf ear. As to its contact with other religions, the author seems to think that after all "the surroundings determine the method of the new religion," that this "should be so," because "the 'new life' must be lived among one's fellows." The impression is left that other religions have something to add to Christianity, yet Dr. McAfee is careful to show that the Christian way of salvation is peculiar to itself, God determining the way of salvation through the cross.

When we come to the program of the haven the moral and social view of Chris-

is peculiar to itself, God determining the way of salvation through the cross.

When we come to the program of the church, this moral and social view of Christianity gathers force. "The problem of the church is to transform the spirit and life of its members into the spirit and life of its members into the spirit and life of jesus." This will be achieved when the church has rightly related itself to education, to commerce, and the like. But in all this the unique opportunity of the church is its privilege to win men to Christ.

One reads Dr. McAfee's textbook with a feeling that the phraseology of evangelical Christianity is retained while application of its content is made throughout to that socializing of Christianity which is common to modern times. This is the more to be regretted when it is remembered that the volume is planned for young people who in these perilous times" would be so much profited by a stronger emphasis on the evangelical truths that the book all too lightly touches.

272 pages. 7½x5 inches. Westminster

272 pages. 7½x5 inches. Westminster Press, Philadelphia. \$1.35 net. H. F. S.

December, 1929

How the World Is Getting Worse, by Rev. Andrew M. Olsen.

The author of this book gives evidence of being a keen student of the Scriptures, especially as regards prophecy. He deals with every chapter on the basis of the Scriptures themselves, being sound and logical in his interpretation. His deductions from the Scriptures as to "the next great war" are designed to provoke renewed interest on the part of those who love and wait for His appearing. It is rather a unique work which can be read with profit.

rather a unique work which can be read with profit.

100 pages. 7½x5 inches. Pentecostal Publishing Company, Louisville, Ky., or from the author, Overton, Neb. 50 cents.

The Runaway Dog Team, by Arthur C. Bartlett.

Most every boy enjoys the companionship of a dog. Here we have set forth a story which particularly demonstrates the intelligence, faithfulness and achievements of the sled dogs. The author deals not only with a runaway dog team, but also a runaway boy, and some outlaws who had runaway from justice, all of which makes the story intensely interesting.

303 pages. 7½x5¼ inches. W. A. Wilde Company, Boston. \$1.75. C. H. B.

The Builder of the Dam, by William Heyliger.

The Builder of the Dam, by William Heyliger.

Boys in high school and college will be attracted to this interesting story of a graduate of a technical institute who assumed the contract of constructing two concrete dams in a mountainous country. Struggles against "time and tide" and an unlooked for obstacle make the work a thrilling adventure. Those who love the great out-of-doors will appreciate the accuracy of the author's description of camp life with its lake and mountainous surroundings. roundings.

230 pages. 7%x5 inches. D. Appleton and Company, New York. \$1.75. C. H. B.

Forgotten Children, by Julia Colliton Flewellyn.

Flewellyn.

Here is a story based on actual facts and persons. Nell, Squinty and Brandy are waifs of the great city of New York. They are the driftwood of humanity, thrown out in the street and nobody's children. No one can read this book without having their heart go out for the neglected children of America, and recognizing anew the importance of the Sunday-school and other religious agencies for reaching, teaching and saving the millions of spiritually homeless in America.

189 pages. 7½x4¾ inches. Gospel Trumpet Company, Anderson, Ind. \$1.00. C. H. B.

C. H. B.

Two Boys in South American Jungles, by Grace B. Jekyll.

The author accompanied her husband who was a member of the engineering firm that constructed the Madeira-Mamoré Railroad, far up the headwaters of the Amazon River, in the interior of Brazil. Her experiences in the wilds of South America have given her the setting for a thrilling story of two brothers who offer their services to the engineers. Their adventures will fascinate every boy who enjoys the first ventures of civilization into the unexplored regions of the earth.

167 pages. 7½x5¼ inches. E. P. Dutton and Company, New York. \$2.00. C. H. B.

Kidnapped by Air, by Dillon Wal-

Kidnapped by Air, by Dillon Wal-

lace.

The author has already won his way into the hearts of our young people by his splendid stories of out-of-door life. The lure of the North has given him the setting for many interesting tales, the scenes for most of which are laid in Labrador. Those who read With Dog and Canoe, which appeared a year ago, may look forward with interest to this latest production. The aeroplane is introduced for the first time, and the fact that only this last summer a large number of aviators penetrated into the frozen regions of the north, gives a reality to this story.

287 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

C. H. B.

Go Till You Guess, by Amos R. Wells.

Wells.

This is a new Bible recreation book which follows the plan of that fine old game of Throwing Light. It is a most enjoyable way to fix Bible facts in the mind. Each of the four hundred sections of the book deals with a separate Bible character, event, geographical feature, tree, animal, object or famous passage. Each section tells about its subject, item after item, and the reader or those playing the game are to "Go Till They Guess."

The entire Bible is covered, and familiarity with these topics will give one a good working knowledge of the Book. Over one thousand Bible references are given with the answers.

with the answers.

This book can be of great value for home gatherings, for memory work periods in the Church School, or for young people's social gatherings.

128 pages. 7½x6 inches. W. A. Wilde Company, Boston. \$1.00. M. T.

Tangletrees, by Lillie LePla.

Tangletrees, by Lillie LePla.

Tangletrees is the country estate of a mysterious young man, to whom it was bequeathed. In need of a boy from the orphanage, Chris—a lassie—is sent through a misunderstanding of names. Chris is a bit of sunshine who immediately begins to penetrate the darkness of mysterious things. She is soon joined by Pete, another orphan, who with Caliban, the dog, Simbo, the monkey, a parrot, a cat, and two kitties, make a background for a very fine children's story. In the end the mystery is solved: a treasure left to the mystery man is found by Chris—tucked away in the mouth of the stuffed tiger.

One evolutionistic touch spoils the book

One evolutionistic touch spoils the book for the present reviewer. Baby Pete explains that, according to his mother, he once had a tail which, because there was no more use for it, God had taken away. Why drop this poison on the tongue of an infant mind?

197 pages. 7x5 inches. Thomas Nelson and Company, New York. \$1.00. H. F. S.

The Prodigal Girl, by Grace Livingston Hill.

Mrs. Hill has fallen heir to the literary gifts of her celebrated aunt, Isabella M. Alden ("Pansy"), and her books possess the same charm and lofty ideals. She has tackled the problem of modern youth skilfully. She makes no apology for delinquency and offers no new remedies. She finds in the old fashioned gospel and the old fashioned home the best preventives as well as the best solutions of adolescent difficulties.

The Product Girl in its theme most and

The Prodigal Girl in its theme most appropriately suggests the contents of her latest book. It is intensely interesting and exceedingly instructive. Bible lovers will appreciate the skill with which the author not only brings the prodigal back to her home, but also to the eternal truths of the old Book.

home, but also to the old Book. 312 pages. 7½x5 inches. J. B. Lippin-cott Company, Philadelphia. \$2.00. C. H. B.

The Story of Musa, by Mary Entwistle.

In this new Entwistle book, boys and girls from six to nine years of age will find two charming little friends of Egypt who do much the same things as any boy and girl in the United States. The same things? Yes, and so different as to be fascinating. Then there are Musa's friends; his teacher at the mission school, Bob, an American boy, and Bob's father. Through these Musa learns of the Great Friend of all children. Incidentally it reveals the uplifting influences of Christianity upon the lives of these little Mohammedan children.

dren.

This book will make a splendid gift for a child or will be a valuable volume for the juvenile library of the Sunday-school.

84 pages. 74x64 inches. Friendship Press, New York. \$1.00.

M. T.

Royton Manor, by Caroline Atwater

Mason.

The author needs no introduction, as she is already well known to the reading public from the high character of her literary productions.

The two principal characters of Royton Manor are Deborah, the daughter of Judge Duane, a beautiful Christian character, and Wayney Knawder her husband an art. Manor are Deborah, the daughter of Juage Duane, a beautiful Christian character, and Warner Kennedy, her husband, an attractive personality of many accomplishments, but lacking the finer sensibilities and deeper spirituality of his wife. How these seemingly slight differences tend to estrange the two and lead to marital difficulties and for a time were to break up what had been regarded as an ideal family, is graphically told. The serious accident that was to change Warner's life and attitude toward his wife, furnishes a happy that was to change Warner's life and attitude toward his wife, furnishes a happyending to the narrative. The scene of a part of the story is laid in Italy and introduces the Franciscan order of monks in a minor plot that discloses the folly of the celibacy of the clergy.

302 pages. 7½ x5 inches. Fleming H. Revell Company, Chicago and New York. C. H. B.

Aviation and All about It, by A. Frederick Collins.

Frederick Collins.

The author has proved himself a great friend of the boys in the interesting books he has written on mechanics, electricity, astronomy and games. His books are so largely illustrated that a child has no difficulty in following his descriptions and in many instances can easily reproduce the working models that are portrayed.

In this latest work he traces aviation from the earliest experiments down to the latest flying exploits and records. A book that can be read with profit by every boy. 260 pages. 7½x5 inches. D. Appleton and Company, New York. \$2.00. C. H. B.

Highways and Byways in Japan, by Lois Johnson Erickson.

Lois Johnson Erickson.

Those who are familiar with The White Fields of Japan will appreciate the latest book of this charming writer. Mrs. Erickson's style is simple, clear and natural, and she knows how to draw pen pictures of men, women and children and make them pass in real life before her readers. As a mission-ary she only writes of the things she has experienced, but the incidents of daily life which she has recorded will hold the attenwhich she has recorded will hold the atten-tion of the reader throughout. At the close of each chapter is provided the pronuncia-tion of all Japanese expressions so that the stories can be read in public with the as-surance that each word will be correctly pronounced.

136 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. C. H. B.

Jane and Jerry, by Edna Whiteman. This interesting children's story is centered around orphan twins of eight years, who were adopted by a Christian family and share with their children a delightful month down at the seashore. The orphans become such an important part of the family that at the close of the vacation period they were permanently adopted. Just the book for junior boys and girls.

210 pages. 7%x5½ inches. Thomas Nelson and Sons, New York. \$1.50. C. H. B.

Working with Electricity, by Katharine Keelor.

Children always enjoy doing things themselves and taking things apart to see the works. No wonder the fortunate pupils of works. No wonder the fortunate pupils of a school in New York City connected with the Teachers College of Columbia had a good time in studying electricity in the laboratory experiments here described. The laboratory experiments here described. The simple yet clear and accurate explanations are fully illustrated and introduce young folks (and their elders) to a field of science they can at once utilize and will always find valuable whatever their life-

111 pages. 7x5½ inches. Macmillan Company, New York. \$1.75. H. E. S.

Eighty-Eight Children's Sermons for All Occasions, by George Roberts.

All Occasions, by George Roberts.

The junior church pastor and the children's worker should find these sermons valuable assets to their collection of teaching materials. Each sermon may be used as a seed thought for a larger presentation of truth, or it will be found helpful if used as it now stands. The collection of stories is of a varied nature, having come, as the author states, "from literally everywhere: advertisements, newspaper items, ephemeral and classical literature, mythology, and legend as well as personal experiences of myself and friends."

189 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75.

D. A. N.

BOOKS RECEIVED

Macmillan Company, New York.

"The Bible from the Beginning," by P. Marion Simms, Ph.D. Cloth, 339 pages, \$2.50.

"Jesus of Nazareth," by Joseph Klausner, Ph.D. Cloth, 434 pages, \$2.50.

"The Effective Christian College," by Laird T. Hites. Cloth, 259 pages, \$2.00.

"Outfitting the Teacher of Religion," by James H. Snowden, D.D. Cloth, 286 pages, \$2.00.

"Snowden's Sunday School Lessons, 1930," by James H. Snowden, D.D. Cloth, 418 pages, \$1.35.

\$1.35.
"Working with Electricity,"
Keelor. Cloth, 111 pages, \$1.75. by Katherine

"Process and Reality," by Alfred N. Whitehead, Ph.D. Cloth, 557 pages, \$4.50.
"Education and Religion" by Charles Franklin Thwing, D.D., LL.D. Cloth, 264 pages, \$2.00.

W. A. Wilde Company, Boston.
"Go Till You Guess," by Amos R. Wells. Cloth, 128 pages, \$1.00.
"Stories Jesus Heard and Stories Jesus Told," by Carrie Burr Prouty. Cloth, 248 pages, \$1.50.
"A Daily Digest of the Sunday School Lessons 1930," by Amos R. Wells, Litt.D., LL.D. Vest Pocket size, 156 pages, 35 cents.
"Select Notes on the International Sunday School Lessons, 1930," by Amos R. Wells, Litt.D., LD. Cloth, 378 pages, \$2.00.
Cokesbury Press, Nashville, Tenn.

LL.D. Cloth, 378 pages, \$2.00.

Cokesbury Press, Nashville, Tenn.

"The Lesson Round Table, 1930," edited by Richard D. Dodge. Cloth, 359 pages, \$1.25.

"Talking with God," edited by Alfred Franklin Smith. Cloth, 151 pages, 50 cents.

Harper and Brothers, New York.

"Exploring the Bible," by Frank E. Gaebelein. Cloth, 214 pages, \$1.50.

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Cloth, 214 pages, \$1.50.

Abingdon Press, New York.
"Them He Also Called," by Bishop William Fraser McDowell. D.D. Cloth, 234 pages, \$1.00.

J. B. Lippincott Company, Philadelphia.
"An Interrupted Night," by Isabella M. Alden ("Pansy"). Cloth, 264 pages, \$2.00.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.
"The Resurrection and Life Eternal," by J. J. Knap, translated by K. Bergsma. Cloth, 209 pages.

Standard Publishing Company, Cincinnati.
"Popular Outline of Church History," by
Frederick J. Gielow, Jr., B.D. Cloth, 197 pages,

Friendship Press, New York.
"The Story of Musa," by Mary Entwistle. "The Story of Mu Cloth, 84 pages, \$1.00.

Charles Scribner's Sons, New York.
"Recent Religious Psychology," by A. Rudolph
ren, Ph. D. Cloth, 280 pages, \$3.50.

United Lutheran Publication House, Phila-"Lesson Commentary for the Sunday School, 1930," edited by Charles P. Wiles, D.D., Wil-liam L. Hunton, D.D., D. Burt Smith, D.D. Cloth, 316 pages, \$1.75.

Presbyterian Committee of Publication, Richmond, Va.
"Personality Prevails," by C. V. Crabb. Cloth, 158 pages, \$1.50.

Tabernacle Publishing Company, Chicago.
"Tabernacle Hymns No. 3." Cloth, 352 hymns, and responsive readings, 70 cents; \$55 the hundred; paper, 45 cents; \$35 the hundred.

Cleveland Bible Truth Depot, Cleveland, O. "The Reign of Grace," by Abraham Booth. Cloth, 291 pages.

Augsburg Publishing House, Minneapolis.
"The Changeless Christ," report of Fifth International Convention of the Young People's Luther League at Duluth, Minn., 1929. Paper, 243 pages, 75 cents.

World Wide Christian Couriers, Chicago. "Europe and Its Challenge," by Oswald J. Smith. Paper, 56 pages, 25 cents.

Living Water Press, Lubcock, Tex.
"Reasons of Hope." Paper, 44 pages, 20 cents.
Society of the True Republic, 271 W. 125th
Street, New York.
"The Wide Way to a True Republic," by
Thomas Jefferson Sandford. Leatherette, 165
pages, 50 cents.

E. J. McKay, Dunn, N. C.

'The Book of Revelation," by E. J. McKay.
per, 82.

John Van Range Company, Cincinnati. "Practical Planning for Church Food Service." Paper, 30 pages, free.

Pickering and Inglis, London.
"In the Heart of Savagedom," by Rachel Stuart Watt, F.A.G.S. Cloth, 422 pages, \$1.50.
"Adventures with the Bible in Brazil," by Frederick C. Glass. Cloth, 220 pages, 90 cents.

F. Essex, L. "The Ben Marsh W Frederick C. class. Cloth, 220 pages, 30 cents.
F. E. Marsh, 33 Algers Road, Loughton,
Essex, England.
"The Believer's Reservoir of Blessing," by
F. E. Marsh. Paper, 12 pages, 25 cents a dozen.
"What We Have in Christ," by F. E. Marsh.
Paper, 12 pages, 25 cents a dozen.

Paper, 12 pages, 25 cents a dozen.
Student Christian Movement, 32 Russell
Square, London.
"Tucker of Uganda," by Arthur P. Shepherd,
M.A., B.D. Cloth, 206 pages, \$1.50.

John Ritchie, Kilmarnock, Scotland.
"Bible Animals in Picture and Story," by
Robert G. Mowat. Cloth, 120 pages, 60 cents.

Kingsgate Press, London.
"The Divine Touch," by William Olney. Cloth 220 pages, 90 cents.

B. K. Verlag, Barmen, Germany.

"Worte und Antworten," von Hans Haberl.
Paper, 28 pages, 1 mark.

"Die Hohe Kunst," by von Hans Haberl,
Paper, 32 pages, 1 mark.

"Vom Gesez und Zeugnis," by von Hans
Haberl.
Paper, 38 pages, 1 mark.

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Make Room for Jesus

A COMPLETE Christmas Service for Sunday Schools. Words were written by Lizzie DeArmond and set to music by B. D. Ackley, formerly pianist to Homer Rodeheaver. The music is bright and catchy; easy to learn. The atmosphere of the service is one of reverence and devotion, carrying out the thought conveyed in the cover design; an angel descending from the skies blowing a trumpet; a group of people gathered on the hillside receiving the message to "Make Room" in their hearts for Jesus, the new born King.



Service consists of eight songs for the school, primary song, and special song for ladies' voices, with two pages of recitations, dialogues, drills, etc. Sample copy on request. Price: 8c copy, 85c doz., \$3.25 for 50, \$6.00 for 100.

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Moody Bible Institute of Chicago

THE DAY OF PRAYER

Saturday, October 26, was observed as a day of prayer. The day marked the first anniversary of the home-going of Dr. R. A. Torrey, the first and only Superintendent of the Institute. Revered as he is for his fidelity to truth, his practice of prevailing prayer, his passion for the salvation of souls, undimmed to the last, and his abiding love for the Bible Institute to which he devoted so many years of faithful service, it was fitting that the day should hold the nature of a memorial. All class work was set aside for the day, and business suspended so far as possible for the one holy task of intercession.

"For all Thy saints who from their la-bors rest," was the memorial hymn announced by Dr. Gray. The 8:30 assembly was expanded into a two-hour period of ever-deepening devotion. Short tributes stressing different phases of Dr. Torrey's prayer life and unselfish service were given by Mr. Gaylord, Miss Rosie, Dr. Hockman, Mrs. Allison, Dr. Fitzwater, and Mr. Leaman. The tides of prayer were strong and prevailing. Much testimony of God's grace and leadings was uttered, the trend of testimony voicing the profound desire to overcome any existing spirit of criticism and fault-finding, and to fully utilize the opportunities God so graciously offers at the Institute for spiritual victory.

A brief recess was followed by the chief address of the morning. Rev. Joseph C. Flacks, recently returned from an evangelistic mission in the Orient, seemed to be the divinely appointed ministrant of spiritual good at this time. He gave another address in the afternoon, and remained for the following week, speaking with great spiritual unction on a number of occasions to the student body.

The afternoon session extended from 2 o'clock to nearly 5 o'clock, and was marked with profound interest and a spirit of humble confession of need and dependence upon

COMMENDING INSTITUTE WORK AND WORKERS

In taking occasion to approve the appointment of Rev. J. W. Davis as Superintendent of Men, Rev. O. C. Gatrell, pastor of the Bethany Evangelical Church, Belle Plaine, Ia., devoted an entire page of his weekly church bulletin to the interests of the Moody Bible Institute, its free training, missionary zeal, and the correspondence courses, directed by Rev. J. O. Duffey, who is also generously commended. The pastor concludes with the plea that some of his young people shall consider attending the Institute for Bible training.

The North Park College News, commenting upon the affiliation of Prof. Frank Earnest with the music faculty of the Moody Bible Institute after twenty years with North Park College, says:

"His presence on the campus is greatly missed, for he was well liked by his students, and admired by everyone, not only for his notable ability in everything musical, but also for his splendid Christian charac-

"As director of the Men's Glee Club, Professor Earnest did a remarkable piece of work, coaching the boys so well that they won honor and made a name for the school last year. Another remarkable event with which he was connected was the commencement week concert, at which he led a united chorus of Covenant choirs in the rendition of some of his own compositions.

"In his new position, Mr. Earnest will do practically the same work as at North Park, teaching classes in various branches of musical study. He has already begun to organize a glee club, by which means he will undoubtedly serve the Institute as well as he served North Park. We extend to him our heartiest good wishes in his future work.'

A BRIGHTENED ASPECT

Former students will be glad to know that a part of the decorative work devoted to different parts of the Institute premises during the summer was applied to the Lecture Room in the 153 Building.

This historic spot, carrying so many sacred associations and memories of blessing, now appears in a garb of beautiful tints, the side walls an attractive stippled light green, a border of striking design, and the ceiling of harmonizing tint.

Scripture verses, beautifully lettered, adorn the walls. At the front, over the speakers' platform: "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). At the west rear: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). On the rear wall: "So then every one of us shall give account of himself to God" (Rom. 14:12). And on the east rear wall: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

The chairs were varnished, new lights provided, and the entire aspect of the place brightened, much to the delight of those to whom this room is hallowed ground.

FACULTY AND STAFF ENGAGE-MENTS

Rev. J. W. Davis, October 6, concluded revival services, Evangelical church, El Paso, Ill.; 13, afternoon address at Elmhurst (Ill.) Evangelical Church; 27, began revival services at Portage Park Evangelical Church, Chicago; 28, fiftieth anniversary and dedication, Evangelical church, Orangeville, Ill.

Dr. P. B. Fitzwater, Wednesday evening, October 9, Englewood Evangelical Church, Chicago; 20, afternoon and evening young people's convention of the Cook County

Evangelical Free Church. Rev. H. L. Lundquist, October 13, addressed young people's society, Immanuel Swedish Mission Church, Chicago; 20, evening address, North Side Swedish Mission Church, Chicago; Monday, 21, addressed North Shore Christian Education Confer-Buena Memorial Presbyterian Church; 27, morning service, second anniversary, Grace Gospel Tabernacle, Chicago.

Rev. C. H. Benson, Saturday, October 19. addressed North Shore Christian Education Conference, Buena Memorial Presbyterian Church, Chicago; Wednesday and Thursday, 23 and 24, addressed Sundayschool Teachers' Institute, Swedish Free Church, Rockford, Ill.

Rev. A. H. Leaman, October 6, Swedish Evangelical Church, Chicago: 13, morning and evening addresses, First United Evangelical Church, Highland Park, Ill.; Tuesday, 22, addressed superintendents of the Chicago Union of Gospel Missions; Friday, 25, address, Baptist Tabernacle, Kenosha, Wis.; 27, address, Swedish Baptist Church, South Chicago, Ill.

Rev. W. M. Runyan, October 27, address, young people's service, Grace Gospel Tabernacle, Chicago.

REGARDING MR. LESLIE

The Institute family is rejoicing and thanking God for the advance toward recovery that is being made by its Assistant Superintendent of Men, Mr. George E. Leslie '16.

The automobile accident that resulted in Mr. Leslie's injury was encountered last July near Wooster, Ohio, as Mr. and Mrs. Leslie and daughter were on their way to spend the summer vacation with relatives at Pittsburgh, Pa. The original injury seemed slight, but, despite the care of doctors, bloodpoisoning and complications resulted and the victim was for thirteen weeks in a hospital.

At times recovery seemed impossible and special prayer was appointed at the Institute, and numerous friends besought the Lord on his behalf. Hence, Mr. Leslie's progress toward recovery stirs a spirit of deep gratitude for the heavenly Father's goodness.

Accompanied by Mrs. Leslie, who remained with him during the long weeks of suffering, Mr. Leslie returned to his home at Wilmette, Ill., October 21, and is now able to walk about the room, enjoy his meals, and is recovering a part of the fortythree pounds of weight lost during the long illness. The Institute family joins in the hope that strength will be speedily recovered and that the beloved counsellor of men may soon return to his post of service.

A FELLOWSHIP GATHERING

During the meeting of the Synod of the Presbyterian church of North Dakota, held at Jamestown, October 9 to 13, former students and friends of the Institute met at a fellowship supper, where several contributed reminiscences of days at M. B. I.

Those present were, Dr. Harvey Klaer, Presbyterian Board of National Missions; Rev. Daniel K. Ford '11, and Mrs. Ford (nee Katharine Peters '10), Crosby, N. Dak.; Rev. and Mrs. E. J. Meyer '26, Han-

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naford, N. Dak.; Rev. and Mrs. H. M. Gulsom '25, Glencoe, N. Dak.; Rev. and Mrs. N. S. Johnson, New Salem, N. Dak.; Verna E. Eick '11, Elat, Cameroun, West Africa, Presbyterian Mission, U. S. A.; Rev. C. A. L. Johnson '12, Casselton, N. Dak.; Rev. H. R. Shirley '26, Steele, N. Dak.; Rev. Thos. B. Lindsay '24, Clinton Falls, Minn.; Rev. John Macdonald '03, and Mrs. Macdonald, Hazelton, N. Dak.; Rev. H. W. Atkinson '23, and Mrs. Atkinson, Flaxton, N. Dak.

A CO-WORKER'S TRIBUTE

In the November Monthly brief mention was made of the death of Rev. E. F. Lang '03, who had spent many years in Nigeria, Africa, in missionary service. A letter to Dr. Gray from Rev. E. F. Rice, a co-worker with Mr. Lang in that far-off field, is shared with our readers.

"Mr. Lang was a credit to the Moody Bible Institute. In the first place he left a most lucrative position to go to the Institute. His employer desired him to remain and gave him to understand that if he did so he would be promoted. Then again, when he felt the call to Africa he had many offers for home work to pass over. He could, I know for a fact, have had pastorates that would have paid him well. He came out here, got a most difficult language and got it well, and won the hearts of the people in a wonderful way. He lived in a most unhealthy district, preaching, teaching and ministering to the needs of the people. God blessed his labors. The missionaries and natives honored and respected him.

"About ten years ago he contracted a disease that no one knew. Since then he has given a testimony at home that God can save and keep.

"He and I were the first workers of the Moody Bible Institute to go out under the Sudan Interior Mission. We came out here twenty-five years ago. I thank God for permitting me to come out here with Mr. Lang. He gave up much for the Lord, and was used and blessed in Nigeria.

"I thank God for the Institute and for the Moody Monthly, which is so kindly sent to me. It is a great help. I pray that God may bless you and the Institute.'

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

Grover C. Prince '18, closing his ministry in the First Baptist Church, Batesville, Ark., on September 1, baptized twelve individuals, making a total of 119 received into the church during his pastorate. Mr. Prince has enrolled in the Southern Baptist Theological Seminary, and may be addressed at 3341/2 Franck Ave., Louisville, Ky.

G. T. T. Thiessen '14, and Mrs. Thiessen '18, who left China during the disturbed conditions in that country two years ago, report it doubtful that they will return, because of their health. They are recuperating on a farm near Meade, Kan. Mr. Thiessen is an assistant pastor and teaches in a four months' Bible school which opened October 28. They request prayer.

Helen Weld '27, in an interesting letter recently received, describes a visit to the soldiers camp in Mutum, Bolivia, where the men received gospel messages, copies of the New Testament and Scripture portions with eager interest. She closes thus:
"We do appreciate your interest in and your prayers for the work, and ask that you continue to remember us."

Lloyd S. Cox '27, graduated from the Western Baptist Theological Seminary last June, and is now pastor of the First Baptist Church at Redmond, Ore.

R. H. Lindstrom '25, has accepted a call to the First Baptist Church, Southport,

Arthur Jensen '19, and Mrs. Jensen (nee Fannie T. Andrews '20) report much victory and encouragement in the work of the Franson Memorial Bible School, Mhlotsheni, Swaziland, South Africa. Two African chiefs have been converted and their change of heart and life carries much influence with others of their tribes.



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Arthur Jensen and Family

Bessie H. Freeman '16, writes from Miraj, India: "We are in a bad way here with the plague epidemic. Plague rats have been found only a few feet from our bungalow, but as the entire community has been inoculated we feel fairly safe." The message reports that this work among the women and children, under the Presbyterian Board, has been full of interest and that many hundreds of people have heard the gospel message in the varied forms of activity.

Wesley W. Steinmetz '29, was ordained at Keokuk, Ia., August 25, at the annual conference of the Methodist Protestant church, and is now pastor of the Harmony Church, Ravenwood, Mo.

Clarence M. Keen '18, pastor of the Braintrim Baptist Church, Laceyville, Pa., is extending his ministry through a radius of more than fifty miles from his pulpit by the broadcasting of his Sunday morning messages each week over station W8CPL, an amateur station on a wave length of 925 kilocycles. Conversions have been reported, and many have been blessed with spiritual help.

Lyndsay D. Ballingall '20, 1432 18th Street, Detroit, Mich., reports having met with gracious results in service rendered for five years as pastor of the Stanton Park Baptist Church.

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Monthly

Claude V. Hines '07, is Scout Master of the Peoria (Ill.) Council of Boy Scouts of America, and testifies of the Lord's blessing upon his work.



Mr. and Mrs. Alfred Karmouche, Jerusalem

Alfred Karmouche '26, writes from Jerusalem that despite restless days and sleepless nights, with bullets whizzing all around them, he and his wife were kept in safety by the goodness of God through the reign of terror that has been devastating Palestine. The disturbed conditions have so upset the work of preaching the gospel to the Jews that Mr. Karmouche feels it may be an opportune time to return for the completion of his course at the Institute.

Alden G. Biely '24, writing from 510 E. Walnut Street, Lebanon, Pa., says: "I am glad to report that the Lord is continuing to bless our ministry in this place. At our recent annual Conference in Harrisburg I was returned to my present pastorate for the fifth consecutive year."

Ingersoll Olmsted '20, expressing much gratitude for the teachings and training received at M. B. I., reports that he is serving two churches near Jonesville, Ky., under the Kentucky Conference of the M. E. church, and is finding people hungering for the Bread of Life. He has been serving this field since 1923, and asks to be remembered in the prayers of Institute friends.

James S. Pemberton '28, was received on trial by the New Jersey Conference, Methodist Episcopal church, at the annual session, Asbury Park, last March, and appointed to serve the church at West Creek,

Charles A. Burkett '27, after one year in the evangelistic field, was in August appointed pastor of the Methodist Episcopal church at Barrington, N. J.

Clara A. Mason '09, writing from SS. "Empress of Asia" en route to India, says: "I am returning to Narsapatam, Vizag District, India, to my work under the Canadian Baptist Mission, for my third term of serv-

Carrie V. Brown '25, is superintendent of teacher training in the Honolulu Bible Training School, which has an enrollment of 465 pupils-Japanese, Chinese, Hawaiians, and Koreans. She writes: "A graduate from our school is now attending the Institute, and we are hoping to send a young married Japanese couple next fall. I appreciate what the Moody Bible Institute did for me, and I long to have others enjoy the same privileges, so I talk 'Moody' whenever the opportunity offers."

Edward G. Bevis '98, and Mrs. Bevis have returned to China for their fourth term of service. They feel the need of exercising much patience, humility and courage, as well as great faith in God for the salvation of these people.

Edith G. Dreyer '27, now in China, is busy studying the language. She says: "Oh, that the Lord would burn into the hearts of the Christians at home the fact that three hundred million Chinese are passing into Christless graves at the rate of one million a month."

George Harris '16, with his wife, is glad to be back in Kansu, China, to have further opportunity to reach the Moslems with

David L. Forsyth '28, is at Mentor, Minn., where he is serving in his home and neighboring churches.

Ralph T. Davis '18, has returned to Africa with his family. For the present he is to take charge of the station at Moto-Watsa in the Congo Belge.

Paul Tharp '28, and Mrs. Tharp (Thelma Dunn '28), are living at Long Point, Ill., where Mr. Tharp is pastor of two Methodist churches, one in Long Point, the other nine miles out in the country. For those who want the best

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They have organized a young people's society in the village church, and a midweek prayer and Bible hour at each church. Mr. and Mrs. Tharp are still looking forward

James S. Pemberton '28, is in the New Jersey Conference of the Methodist Episcopal church and has been appointed to a charge in West Creek. He is taking a four year course of study prescribed by the conference. On completion of this work he will be taken into full membership and ordained.

Fred Lasse '24, Africa, writes of the number of old, old men who have accepted Christ. This is unusual in a place where the work has been organized only twelve years.

Sarah Westerfield '28, has entered nurse training in Moline (Ill.) city hospital, in further preparation for missionary work in Africa.

Vinton J. Waldron '28, and Mrs. Waldron (Elizabeth Reitherman '28), are living at San Diego, Calif., where Mr. Waldron is pastor of the Euclid Community United Brethren Church, A successful Daily Vacation Bible School, with an enrollment of one hundred, was conducted under the direction of Mrs. Waldron.

Jean MacNab '28, who has been accepted by the Bolivian Indian Mission for work in Bolivia, is taking a one year course in practical nursing in the Booth Memorial Hospital, New York, N. Y.

Carl A. Nicola '29, expects to sail October 26, for service in Africa. He writes: "How precious have been the years spent within the sacred walls of the Moody Bible Institute! Surely my sojourn there was a foretaste of heaven."

C. Axel Johnson '23, formerly pastor of the Swedish Baptist Church, Erie, Pa., has accepted a call to the Elim Swedish Baptist Church, Rockford, Ill.

BORN

To Norman B. Callaway '25, and Mrs. Callaway (Barbara E. Gramlich '22), a daughter, Elaine Elizabeth, October 1, Chicago, Ill.

To Jesse P. Barrow '24, and Mrs. Barrow '29, a daughter, Juanita Ida Mae, August 7, Chicago, Ill.

To Benjamin Green '17, and Mrs. Green, a son, James Carroll, October 10, Byesville,

To David A. Noble '19, and Mrs. Noble, son, Maynard Amurth, October 24, Louisville, Ky.

To Paul Clifton '28, and Mrs. Clifton (Muriel Hiles '27), a daughter, Helen Essie, October 19, Ft. Worth, Texas.

To Walter H. Gerow '21, and Mrs. Gerow (Dorothy Dittes '21), a daughter, Mary Alletta, Mount Rainier, Md.

MARRIED

Wesley W. Steinmetz '29, and Olive Seehawer '29, October 3.



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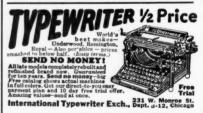
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The radio ministry of W-M-B-I has been founded upon the prayers of thousands of God's children all over the world. The department is continually receiving word by mail and personal message telling of those who are daily remembering the radio work before the throne of grace. As many who have a prayer interest in W-M-B-I are too remote to hear the radio programs regularly, the department feels that occasionally they should be informed of some of these evidences of the Lord's working in answer to prayer.

"I really have had a new experience in my religious life in the last few weeks. Some difficulties have worried me a great deal, and I have found that I was trying hard to overcome them, but I owe their solution to W-M-B-I. It has been through its programs that I have learned to ask God to take them away and just let Him carry the burden. I have been happily surprised to see how easily He has carried me out of the difficulties."—Indiana.

"I am writing to tell you how much good the Wedne day shut-in program did me. I have been shut-in almost two years, suffering untold misery, and sometimes I get discouraged, lonely and blue. On Wednesday morning I was particularly downhearted, but when you began to sing the dear old songs, I prayed hard, and Jesus came in and filled my soul with joy and peace. Oh, I thank Him, and I thank the radio friends for singing. I do not think you will know this side of eternity how much good you are doing. I would rather miss a meal than miss the shut-in program."—Wisconsin.

"I believe that only in eternity will the results of the daily teachings of W-M-B-I be made known. I know that tonight I can look up into the face of my precious heavenly Father and tell that is something I could not have done a few weeks ago. Thank God for His wonderful gift to the children of men, and thank Him for godly men and women whose testimonies through the air channels of the radio are leading souls to a better knowledge of His Word, whereby faith is created in the heart."—Iowa.

"I am a boy seventeen years old, and was converted this afternoon through your message. I was home alone, and tuned in on the radio. The dials were set for your station, and the young woman had just started to sing 'He Knows It All.' I broke down, knelt by the dayennort and prayed through." by the davenport and prayed through." -Michigan.

"The programs are especially a blessing to our mother who has been an invalid for fifty-two years, unable to walk except with the help of crutches. The last five years she has had to creep, being unable to balance herself on crutches any more. It naturally is impossible for her to attend church services, which were always her greatest delight. We pray God's richest blessing on your work of bringing the gospel to a sin-sick world over the air."—Illinois.

"I am a constant radio listener. In fact, it was through the W-M-B-I radio have completely surrendered to Him, and am so happy in knowing that He is helping me to aid others to find Him." -Indiana.

"I was raised in a Christian home, have been a member of the church, sung in the choir and have worked in the church since I was a little girl, and I married a young man who was a Christian. Until about nine months ago I thought I was a Christian, but at that time I began listening to your talks over the radio, and I decided very definitely that I did not have Christ in my heart. I always knew that my husband had something in his life that I didn't have, but neither of us under-stood what it was. Now we know. In January a very wonderful experience came to me, and today Christ is mine and I am His, and I have a peace and joy that nothing can ever take away; and, oh, the difference in our lives since we are both serving the same Master!"

"Since listening to your programs, I have surrendered everything to the Lord, and now I enjoy reading the Bible."—Illinois.

"I must tell you what a blessing your messages in song and word are to me.

I love W-M-B-I and you workers. I get to church like others. I have been sick for over two years. Through you people over W-M-B-I, the Lord has saved me. I went to the Lord with my burden and left it there, and have taken His pardon, and I am so glad I am saved. I cannot thank Him enough for what He has done for me."—Indi-

"I accepted Jesus as my Saviour from hearing your wonderful programs over the air. God bless your station and all you servants of God."—Illinois.

"Since listening in to W-M-B-I the Bible has become much more real to me, and I begin to see more of the beauties of it and of the wonderful dealings of God with His people. I used to read the Bible often as an unpleasant duty, but now I begin to have a desire to do it, and even sometimes it is a delight. I am so anxious to understand the Bible more, for I know that we love it more according to our knowl-edge and understanding of it."—Illi-

"Just a word of appreciation for your beautiful song services. If you who are singing could look into the sun parlor of the Home for the Aged, on seventy old ladies and gentlemen with hair as white as snow, and see the expression on those worn faces and the sunshine your sacred songs bring to them, you would feel repaid. They have asked me to write and thank you. -Illinois.

Extracts from Pastors and Christian Workers

"The clear gospel of God's grace has a special charm to those who love it and are seeking to spread it, hence it has been a joy to hear it coming over the air, and I assure you that the Word over W-M-B-I has prayers."—Christian Worker Knor Led Worker, Knox, Ind.

'Am thankful indeed that such spiritually helpful programs are being sent over the air to a spiritually hungry world."—Pastor, Ottawa, Ill.

"It gives me great joy to send you a line of commendation as well as appreciation for the splendid programs you are giving out over the air. . . . Though we are living way up in North Dakota your programs come in won-derfully. They have been such an inspiration to us, as we are working for the Lord up here separated from all our former friends."—Pastor, Cooperstown, N. Dak.

"I am simply writing to say that we enjoy your programs immensel. There is nothing on the air quite like them, absolutely nothing that I have found so far. Nothing quite so good in re-ligious music. Every service is good."

—Pastor, Verona, Wis.

"I greatly enjoyed your radio program last night. It rejoices one's heart to hear orthodox gospel anywhere."— Pastor, Pineville, La.

"The programs from W-M-B-I help us in our work for the Lord Jesus both directly and indirectly. Many of our folks listen to your programs. I know directly and indirectly. Many of our folks listen to your programs. I know one of our most faithful families who never miss one of your programs if they can possibly help it. . . I might add that I find in my calls that your station seems to be the most widely appreciated by all classes in my community."—Pastor, Kimberly, Wis.

"I wish to take this opportunity to express my gratitude and appreciation of the radio programs since I have reof the radio programs since I have re-turned from my misionary work in Central America. My, what a bless-ing it would be if the missionaries could receive these won lerful messages. We are so constantly giving out and not receiving in return."—Missionary from Honduras, now in Chicago, Ill.

"I know you get hundreds of letters like this, but I just want to add my testimony to the list. I can never tell you what W-M-B-I has meant to me." -Christian Worker, Lebanon, Ind.



FAMILIAR VOICES

Nora B. Powers (Mrs. Jesse) is from Boonville, Ind., and is a member of the

Nora B. Powers

class of December, 1930. Mrs. Powers has a clear soprano voice and is often used in solo, duet and ensemble work. She was formerly engaged in young people's work and is now studying at the Institute that she may be prepared for

effective service in the evangelistic field to which she feels called.

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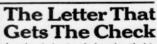
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boro, Ky., is a member of the graduating class of December, 1929 Mr. Shreve came to the Institute from the barber profession and has been using his knowledge of that work to assist him financially while taking his training



at the Institute. He has a baritone voice and has been frequently and most effectively used in the radio ministry. After he has graduated he expects to serve the Lord in the evangelistic field.

ANNOUNCER'S DESK Wendell P. Loveless



It is most interesting to note the increasing number of questions directed to us for the question hour Wednesday afternoons. This period is conducted by Rev. H. Framer Smith, D.D., Di-

rector of the Pastor's Course of the Moody Bible Institute. We count it an unusual privilege to be able to point so many listeners to the Word of God for a solution of their practical and perplex-

ing problems.

A new feature has been added to our programs known as "Glimpses of Insti-tute Life and Work." This occurs on alternate Wednesday afternoons from 3:40 to 3:50, during which period short statements of interesting facts concerning the various departments of Institute work will be given out.

Another feature just introduced is known as "Surprise Hour." This will occur periodically on Tuesday afternoons at 3:00, and at this time there will be a special program, the character of which will not be previously revealed.

We desire to make a public expression of appreciation to Rev. Grant Stroh, D.D., of the Institute faculty who lends invaluable assistance to the Radio Department in connection with the question hour. The counsel and information which he gives has contributed very materially to the helpfulness of this feature.



THE OPERATOR'S PANEL L. H. Greer

THE 1929 CHICAGO RADIO SHOW



to

The eighth annual Chicago radio show was held during the last week in October. In this show were exhibited the very latest achievements in radio receiving sets and associated devices. A visitor was at once struck show

Earl Shreve, whose home is in Owens- with the decrease in the number of radical engineering changes in receiver design as compared with radio shows of previous years. The number of outstanding developments in receivers has been gradually diminishing from year to year, and there is strong evidence that the saturation point of sensational changes is being approached. All fields for possible improvement in radio receivers are constantly being developed in scientific laboratories, but the number of these new developments has been greatly reduced during the last few

> The outstanding contributions to the radio industry during the past year were the introduction of the new types of vacuum tubes, particularly the screen grid and the type 245 power tubes, together with the redesigning of the wiring circuits in receivers necessary for the adaption of the new tubes. A new type loud speaker, commonly known as a condenser speaker, made its first appearance at the radio show under the trade name of "Kylectron."

> The absence of revolutionary electrical changes in the new receivers was compensated for by the number of added refinements. The remote control system of tuning a radio receiver is an interesting, new feature. With this device it is possible to select any desired station and to control its volume at some distance from the receiver. If desired, the set may be tuned from an adjoining room or new stations tuned in from the dining table during the evening meal. Some forms of this device are made as an accessory and can be attached to many types of receivers. Automatic station selectors were exhibited by two well known manufacturers and provide a very convenient method for instant selection of a favored station.

> A fair demonstration of the latest in television was featured at the radio show and was far more advanced than the showing of the previous year. A few set manufacturers have provided for the coming of television and in their receivers have provided a pair of binding posts for connecting television units. Television, like all other important inventions, is inevitable, and some day will be developed sufficiently to offer to the the listening public. It is far from being perfect at the present time, however.

The average high class radio receiver for 1930 makes use of eight vacuum tubes including the rectifier. Three stages of radio frequency amplification employing the new screen grid tubes, one detector, one first audio frequency amplifier stage and two type 245 power amplifier tubes in the second audio amplifier stage operating in push-pull, together with type 280 rectifier tube furnishing plate voltages to the receiver and the dynamic loud speaker, is the average assembly for the new receivers. By means of these tubes, a receiver is more sensitive than formerly to distant signals, and the quality of the program delivered from the loud speaker is also high.

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